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The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 3.—WHOLE NUMBER 1043

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MARCH 15, 1851. AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's Church, 8 "
" Church of the Annunciation, 9 " " 4½ "
" Church of the Holy Communion 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 9 " 5 "

Calendar for March.

16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

APRIL.

6. Fifth Sunday in Lent.
13. Sunday before Easter.
14. Monday before Easter.
15. Tuesday before Easter.
16. Wednesday before Easter.
17. Thursday before Easter.
18. Good Friday.
19. Easter Even.
20. Easter Day.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. Fifth Sunday after Easter.

Poetry.

For the Churchman.

Rest.

"Sweet, lovely, earnest Ogilby! He is gone before us to Paradise: but we shall meet him there"—
"There the weary are at rest."

How swift, how silent is the flight
From this dark world of pain,
To that of glorious, endless light,
Where grief comes not again!
Oft may it be, the suffering friend,
For whom at dawn we pray,
Ere noonday service has its end,
Abides in changeless day—
No more to need our prayers or plaintive lays,
But subject of our ardent hymns of praise.

We prayed at morn, in chamber still,
For absent suffering brother:
And now, our lauds the chapel fill
For him and every other
Who, having run in faith their course,
And died in holy fear,
Rest from their toils, yet gently force
Us by their memories dear,
Like them to live, like them prepare to die
And perfect bliss with them to gain on high.

If with our thanks we mingle tears,
'Tis for ourselves we weep:
For him can rise nor doubts nor fears—
In Christ he fell asleep;
And blest are they who die in Christ,
E'en from that very hour:
In Paradise with him they rest,
On them Death has no power.
And oh! how sweet is rest for weary saint,
With soul untired, yet frame from labor faint!*

And now—fulfill'd the forty days†
To cleanse his soul from sin—
Thro' gates of heavenly Salem's praise,
He joyous is brought in;
And there, presented to the Lord,
Within His temple bright,
Accepted is his gift, his robes
In the Lamb's blood made white,
And, in the glorious Presence faultless found,
He stands, while greeting spirits joyous wait around.

Then still our "hearty thanks" shall rise,
For saints called hence to rest;
Still silent tears fall from our eyes
For us, not yet so blest.
But while we chaunt the heavenly strain,
And at the Altar kneel,
As bread and wine are bless'd, again
With him we're one: we feel
Our bond in Christ, our Head can never fail,
Be we in Paradise, or at this Chancel rail.

Quinquagesima, 1851. N. J.

*I believe Dr Ogilby's last words, uttered just before he lay down to die, were, "I am tired:" words capable of a larger meaning than he then designed. Yes, he was *tired* with his unceasing holy studies and labors for the Church. He was *tired* of the world's imperfections. He was *tired* of earth, and God took him to Paradise, and gave him *rest* in Abraham's bosom.

†He had little more than completed his fortieth year. I have ventured this allusion to the period of forty days—*a day for a year*—in order to connect circumstances which the Chelsea student will ever wish to associate together. Our beloved Professor departed from earth on the 2d of February—the Feast of Purification and Presentation. It was a day of peculiar interest and solemnity to us: for besides being "a double festival," it was also the Lord's Day, and the day of our Holy Communion. I have attempted in this stanza, to paraphrase the concluding sentence of the morning sermon—the presentation of the purified saint in the Temple of holiness, in Jerusalem the Divine.

Although we knew it not till many days after, yet our thanks were rendered no less for the Saint, in the Eucharistic service, than our early prayers had been for the Sufferer. Was he not *nearer* to us—in "the Communion of Saints" at the Altar, than when he was on earth, and we in our closets?

Selected Matter.

Oregon Mission.

Dear Mr. Editor—The Rev. Willam Richmond has been appointed by the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States as a Missionary to Oregon, and on the 28th of this month he will take his departure for that most enteresting and important field of labor. Those who know him well will, I am sure, be fully satisfied that a more happy selection from amongst our clergy could scarcely have been made. Of mature age, of large benevolence, of a disposition active, enterprising and self-denying in an unusual degree, and possessing also no ordinary knowledge of men and things,—these qualifications, added to those without which they would be worse than useless in such an enterprise,—devoted piety and love for the Church, seem to point him out as a most suitable person to lay the foundations of the Church in that distant region, destined to form so important a part of our extended republic. In confirmation of this opinion, which some may deem the partial judgement of a friend who has known him from his youth, I send for your perusal, and if you judge it expedient for republication in the coloums of the Churchman, a sermon preached by him many years ago. There will, perhaps, be difference of opinion as to some of his views expressed in the preface, published in London in 1830. As a whole, however, while the sermon presents a stiring appeal to us in relation to the missionary work we ought all to be actively engaged in doing, or in aiding, it will prove that Mr. Richmond's thoughts have not been newly awakened to the enterprise in which he has now engaged.

Jona. M. Wainwright.

A Sermon

Preached in Grace Church, New York, by William Richmond, *Rector of St. Michael's and St. James's Churches, N. Y.*

PREFACE.

The author of the following discourse was appointed, in September last, by the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, to accompany the Bishop of Connecticut, the Right Rev. Thomas Church Brownell, D. D., on a missonary tour through the Western and South-western States. The object of the Bishop and of the Society, was an episcopal survey of an extensive country, a great part of which had never before been visited by a Protestant Bishop. We left the City of New-York in November, 1829, crossed the Alleghany Mountains to Pittsburgh, and passed down, by steam boats, the Ohio and Mississippi rivers to New Orleans, stopping at the points of greatest interest, and visiting the interior of several States. From New Orleans we used the same mode of conveyance to Mobile by way of Lake Ponchartrain and Pascagoula Bay, went up the Alabama River to Montgomery, and passed through the nation of Creek Indians to Augusta in Georgia. From Augusta we visited Savannah, and returned to New York through the Atlantic States early in the spring, having made a tour of about six thousand miles. Most of the principle towns on the route were visited, and the incidents connected with the performance of episcopal duties by the Bishop, were in many cases deeply interesting. In one instance a father and seven of his children grown up to man's estate, received at the same time the holy rite of confirmation.

The following Discourse was delivered chiefly for the purpose of calling the attention of the members of our Church to the mission, and of increasing the funds of the Society. It ought, however, to be stated, that the conviction produced by what we heard and saw was, that money was not so much wanted as clergymen. The cry was, "*Send us young, active, intelligent, efficient, pious, devoted clergymen.* We can provide for their maintenance:—the Church is gaining in the opinions and affections of the people. Send us clergymen." The Bishop frequently said, "We must have more clergymen. We must turn our efforts and means towards the education of pious young men for the ministry." He has returned to his diocese, and to the flourishing College of Hartford, under his charge, resolved to devote much of his thought, time, and influence to this object. The writer was invited to preach the annual sermon before the General Episcopal Missionary Society of Philadelphia, and had intended, on that occasion, to bring the subject before the Episcopal public, both from the pulpit and by the press. But being unexpectedly induced to visit Europe before the time appointed for the sermon, it has occurred to him that the subject may excite an interest in our mother Church: that there may be young men in England already devoted, or about to be devoted, to the cause of souls, who, if not for the whole of their lives, yet for a time, may be willing to preach Jesus Christ, and him crucified, to the increasing thousands in the western and south-western States of the American Union, and to administer the ordinances of our primitive Church to multitudes (many of them from England and Ireland) famishing for the bread of life, and thirsting for the waters of salvation in the extensive valley of the Mississippi. Let them cast their eyes on the map of the United States, and survey the bounds of the great valleys of the Mississippi basin, extending from the Alleghany Ridge to the Rocky mountains from east to west, and from the great lakes on the north to the Gulf of Mexico on the south, forming a total area of one million and ninety-nine thousand square miles. (See Darby's United States, p. 297.) There some of the nations of Europe might sit down in plenty and comfort; there a population of millions will rise for good or evil, as the gospel shall or shall not be preached to them. May I be permitted to say, without presumption, to the venerated and right reverend fathers of the Church of England, and to my brethren of the clergy, Look at a population west of the Alleghanies that in forty years has, from a few hunters, grown up to three millions of people; and send us aid—not money but men—to enlarge the bounds of the Church in the United States, first planted (it is an interesting fact) by the missionary efforts of England. At least examine the subject,—give us a candid hearing. It may be of vast importance to the whole civilized world to link the sympathies, and affections, and gratitude of a mighty people yet to rise,—(the population of the United States amounts, at this moment, to thirteen millions speaking the English language)—to the British Empire, not merely by the ties of political amity, but by the holier bond of a common faith, and, so far its spiritual character is concerned—for there is no other connexion—of a common Church.

It becomes the writer to state, that he offers these suggestions entirely from himself; and that no individuals, society, or body of men, are responsible for them.

274, Regent Street, London,
28th June, 1830.

A Discourse.

John iv. 35, 36.

Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together.

It was the custom of our Divine Teacher to convey instruction by images drawn from rural life and occupations. With these, the Jews, a nation devoted to agriculture, were familiar. The birds, the lilies, the beams of the sun, the descending rain, the good and corrupt tree, the care and clothing of the flocks, the thorn, the thistle, the vineyard, became to him copious sources of striking and useful illustrations, and were fruitful in lessons of heavenly wisdom.

The words before us were addressed by Christ to his disciples. He pointed to the multitude of the Samaritans, who, struck with the report of the woman that had conversed with him at Jacob's well, were coming to ascertain the truth of her statements, and to inquire, from his own lips, whether he was the Christ. He directs his disciples, whom he addresses as laborers in the vineyard of God, to observe the disposition of the people in general, which seemed favorable to the reception of the glad tidings which he proclaimed. He instructs them to look especially on the Samaritans then approaching them, as the husbandman views the grain ripe for the sickle. This was not to be a careless and indifferent glance; but the earnest survey of those who were to labor with their utmost diligence, and were deeply interested in the harvest.

The text will be considered under three heads. First, the duty of examining the missionary fields.—"Behold, I say unto you, lift up your eyes and look on the fields."

Secondly:—The result of this examination as regards the present object.—"They are white already to harvest."

Thirdly, and principally:—The inducements to provide and assist laborers to gather in this harvest—"He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together."

I. The duty of examining the missionary fields.—The attention is forcibly called:—"Behold." See! "Lift up your eyes." Observe, look with attention on the multitudes of those who are to be instructed in the Christian religion, and gathered into the Messiah's kingdom.

The conqueror must make himself acquainted with the extent, and the resources of the country which he would subject to his dominion: the statesman must seek and obtain correct information respecting the number, the possessions, and the wants of the people, whose condition he would ameliorate, whose prosperity and happiness we would promote and secure: the philanthropist, as has been said of Howard, must "take the dimensions" of the misery and sufferings which he purposes to alleviate. Now the *Christian*, in the formation and accomplishment of his benevolent, godlike plans, must be at once hero, statesman, and philanthropist. As the various and noble schemes of Christian enterprize, in their turn, attract his notice, and demand his encouragement and support, the field which he is called upon to survey, is, in the words of Him by whom the whole was made, who knew the state of the whole, who came to redeem the whole—"The field is the world." Let him, in the hours of benevolent investigation, or at the call of some faithful and zealous fellow disciple, attempt to enumerate the multitudes, the millions, the hundreds of millions of his race, who, at this late day of the Christain era, are as sheep having no shepherd: who never heard, or never attended to, the glad tidings of salvation; in whom the name of Jesus, "the Saviour of the world," excites no faith, no gratitude, no hope, no adoration, no love.

If, as in the present instance, his aid and influence are requested, and his sympathy and prayers are sought for those who are destitute of religious instruction in his own country, let him in proportion as the field he is called upon to survey is contracted, be more minute in his investigations, and examine with additional care the numbers, the condition, and the necessities, of every state, every county, every town, every village, every solitary cottage. It is only by this strict scrutiny or by as near an approach to it as is practicable, that he can be duly qualified to appreciate the views which may be presented to him, and the urgent nature of the call upon his charity and exertions, when the religious wants of his countrymen are brought before him. I will attempt briefly to state the result of such an examination, as regards the present object.

II. This was proposed as the second head of the discourse—"The fields are white already to harvest."

They are white in several senses.—Because the harvest is plenteous. We have now a population of about thirteen millions: according to the latest returns I have seen, there are about eight thousand laboring ministers.* It is usually supposed that one minister is equal to the faithful care of not more than one thousand souls. At this rate, there are about five millions of people in the United States destitute of such religious instruction as they require, and as Christ intended they should receive.

Again: in 1828, not more than two hundred and sixty men were admitted to the sacred office: of these, one hundred and twelve were demanded to supply vacancies occasioned by death or otherwise; leaving one hundred and forty-eight ministers to meet the demands of the increasing population. But the population increases at the rate of one thousand per day, or three hundred and sixty-five thousand a year. So that two hundred and seventeen thousand were, in 1828, left without adequate provision for their moral and religious education.†

This, my brethren, is a statement I have recently seen. There are then nearly five millions of people in this Union destitute of such instruction as Jesus Christ requires his disciples should receive. The hundred and seventeen thousand born in 1828, were in this respect unprovided for! Suppose no provision had been made to feed and cloth them! And is not the soul more than meat, and the life than raiment?

But I address Episcopalians—brethren of the Episcopal Church. If our own statistics are examined, there will be found proportionally, a still greater demand for clergymen. The Bishop of Connecticut states the immediate and pressing call for more than one hundred, in congregations already organized. If we add to the account the congregations that may be at once collected by suitable missionaries, the number required would be at least doubled.

In this view the harvest is plenteous. In behalf of five millions of your destitute brethren, or that portion of them that falls to your share, as Episcopalians and stewards of God, I make to you at this time a solemn appeal.

In another sense, which is particularly suggested by the text, the harvest is ready.

As the multitudes "pressed" upon Christ when he spake to them the word of God; as these Samaritans, on the report of the woman, came out of their city immediately to hear him, listened eagerly to his instructions, believed on him, and exclaimed, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world;" (John iv. 42.) so are the people in every part of this country, who are destitute of religious instruction, now ready to receive it; many of them anxiously desire it, and were it sent to them, would most gladly render it the obedience of sincere and believing hearts.

O my brethren, are not the fields white indeed to harvest? As I traversed, some years since, in the humble, yet let me say truly honorable, capacity of a missionary, parts of our productive country beyond the Alleghanies, and my eyes wandered over the extensive fields, where the rich grain bent before the winds, and seemed to demand the careful and industrious husbandman to gather it into the appointed garner—as a disciple of Jesus Christ, I trust that I derived spiritual instruction from the scene. I was reminded that a moral harvest was not less encouraging, was infinately more valuable, and that the laborers prepared to go forth and gather fruit unto life eternal, were comparatively few. How would Jesus Christ have been affected by the sight of these souls without a pastor! St. Matthew informs us, that "When he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Under the influence of this impressive command of Christ, the Right Rev. Dr. Brownell, Bishop of the Diocese of Connecticut, was requested, by the Board of Directors of our Domestic and Foreign Missionary Society, to "visit," in the words of the appointment, "that portion of our country which lies west and south of the Alleghany Mountains, to perform episcopal services wherever they may be desired; to examine into the condition of the missions established by the board; and to take a general survey of the country, for the purpose of designating such missionary stations as may hereafter be usefully established." In compliance with this request, the respected and beloved Father in God to whom it was made, has devoted more than four months, at great personal sacrifices, to the work. He has traversed nore than six thousand miles of our extensive country, and is now in this city, on his return from the remote south-west, to his family and diocese. I was appointed to accompany the bishop in this somewhat laborious journey, and can, from my own observation, bear witness to the industry, the zeal, and the fidelity with which the objects of the mission have been promoted. I saw numbers, in regions far remote, receive the holy rite of confirmation. I united in the solemn services by which several churches have been consecrated to Almighty God in the name of the Saviour. I witnessed the joy evinced by those scattered members of our church especially, who then heard for the first time, the voice of a Protestant bishop. I saw the wilderness and the solitary places, in the immense acd fertile valley of "The father of waters"* made glad by the services of our Apostolic Church. I was a witness to the arrangements by which it is proposed to supply these destitute regions with the ministry and ordinances of the Episcopal Church; and I now earnestly appeal to you and all other episcopalins, for your zealous and persevering assistance in this important enterprize. We call upon all our friends for aid; it is a crisis in our affairs: we have a good cause; we have some strong friends; and God is on our side.

To you, my brethren, to all members of our Church, I would say, "Awake, ye that sleep" over the salvation of souls. Let a vigorous missionary spirit go forth throughout our land. It is a time for action; there is not a moment to be lost. We call upon you for your exertions, your contributions, your prayers. By promoting this cause, you are advancing the Church of Christ, which he purchased with his blood. The object of this mission has received the warm approbation, and has been, and we trust will be, prosecuted in the strength and devotion called down from Heaven by the fervent prayers of many of the most pious and public-spirited members of our communion.

To be continued.

* The population is now about 23,000,000; the number of clergy of our Church, 1,600 in round numbers. We have no means of ascertaining how numerous the ministers of the various sects are, but probably a larger number of the population receive no religious instruction of any kind than when the sermon was preached.—[Ed. Chm.]

† See a Missionary Sermon by the Rev. Alonzo Potter, Rector of Saint Paul's Church, Boston, 1829: pp. 42, et seq.

Communications.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXIV.

Practical Teachings.—Continued.

As little could I say my soul was *satisfied* with the Calvinistic mode of teaching doctrines that are true. The Trinity is so held as to sever the sympathies and interests of the Father and the Son—the Father exacting the utmost farthing from the Son—the Son in turn *claiming the purchase* of His blood—the Spirit acting independently and separately from the life-imparting Flesh of Christ, and a boon *earned* after all, by dint of *suffering*—all tending to drive the popular mind to Tritheism or to alienate it into Unitarianism. The atonement too is preached entirely apart from our incorporation with Christ and His assumption of our common Flesh, as a naked, stern, commercial, *quid pro quo* transaction, that has driven all New England and whole communities on the continent of Europe, into a denial of the mediation. The Spirit's influences too, instead of a "quickening Spirit" passing over from perfected Humanity in the second Adam, to all his children, are distinguished into "common" and "special," the latter for the elect, the former for the commoners of the human race, imputing to the Divine mind a "respect of persons," and together with the semi-miraculous, transubstantiating descent in "regenerating," fretting the world into a denial of the precious mystery.

So with repentance. Instead of an arduous, earnest, life-long sorrow, weeping, not to obtain forgiveness, but weeping rather with Mary at His feet because we are forgiven, Sectarian teaching has produced the wide-spread impression, that it is a feeling worked-up to a high pitch perhaps at some animated meeting, succeeded, in the same hour it may be, by peace or transport; whereby the world now well understands that the penitent is in a perverted sense, "the Lord's free man," feeling too often a "liberty" to do what the world's veriest slave would feel to be disreputable. Who ever sees these sudden bursts of penitence make a man sorry, as a baptised child is sorry, for the injuries he has done or is doing to his neighbors? Who has ever known the sins of the tongue to be retracted by one of these glowing conversionists? Is not the spiritual pride it generates, an absolute barrier to the possibility of *retraction* and *reparation*, although essential parts of repentance as the Catholic religion teaches it? A sudden burst of sorrow; a lightning-flash of joy; and the repentance is done, and is all the more genuine for the suddenness of its coming, the shortness of its stay, and the abruptness of its departure. In the days of Bunyan and Baxter and Flavel, these two experiences, which have always gone by odd names, were denominated "law-work" and "grace-work." In those days the Pilgrim was kept in terror under the overhanging mountain of the law for three or four or five long years, before he was admitted to the "grace-work" of finding "peace and joy in believing": but in these times of speed and steam and electricity, the motions of the Spirit are so concentrated and controlled, that a single "meeting" is quite sufficient to "get through" both experiences, of "conviction" and "conversion," the worst man living, performing the life-long offices of penitence and satisfaction to the wronged, in the ebullitions of an hour!

So likewise with faith. Calvinism I know, does not in theory, but I as well know that it does in practice and effect, separate and put asunder the works and the faith that God hath joined together. One might sometimes suppose that every doctrine of Christianity was faith; that every precept of the law was faith; that every fruit of the Spirit was faith; that every duty toward God or man was faith; that every virtue to fit us for the skies was faith; whereas it is, like repentance, but one of "the first principles of the doctrine of Christ," from which we are to "go on into perfection." Revivalism begins and ends too much with faith. I never knew the "pure and undefiled" Revival that clothed the naked or fed the orphan. The Catholic religion says, "*Add to* your faith, *virtue*; and to virtue, *knowledge*; and to knowledge, *temperance*; and to temperance, *patience*; and to patience, *godliness*; and to godliness, *brotherly kindness*; and to brotherly kindness, *charity*." This is the pyramid of virtues which, if we successfully erect, we "make our calling and election sure," and shall be able easily and certainly, to climb to heaven. The foundation is Jesus Christ; to faith is assigned the honorable task of finding the foundation and laying on it the first stone cemented in the tear of repentance; yet this is the bare beginning; "*add* to your faith, virtue" and so on, up to "charity," the highest grace we can attain on earth, the beginning of all graces in heaven. Not only is such a superstructure a safe path to heaven, but it is a house of light and a beacon of love to a rational world. As Christianity is not a one-idea, but is in this respect a science in which no one idea stands alone, but each is a link in an endless chain reaching from first truths up to boundless demonstration; so practical religion is also a holy chain—link fastened to link—Christ to faith—faith to hope—hope to charity—charity to holiness—holiness to heaven—and heaven to Christ again in God. They who see only repentance and faith in the Bible, cut the celestial chain that reaches from this dark world to heaven. By this chain, of which Christ crucified is the earthly anchorage and Christ glorified the heavenly, with the long series of virtues and graces glittering between, we are to be drawn to God. No single separate link will raise us to the heavens; together the bright and polished parts must stand; or let but one be missing, and the whole must fall. To the faith that exalts Christ we subscribe with a thousand hearts; but the faith that exalts faith and makes faith or an inward experience its "all in all," we cast to the moles and to the bats. When we see this vaunted "faith" powerless to heal throughout whole neighborhoods "bitter envying and strife," mutual "biting and backbiting," unwearied "tatlings" and "evil surmisings;" when we see the tongue "a fire, a world of iniquity, setting on fire the course of nature, and itself set on fire of hell," an "untamed serpent" creeping along its slimy path from house to house, a "deadly poison" pouring "blessing and cursing out of the same mouth;" when we see "the fatherless and widows in their affliction" neglected and unrelieved; we remember that it is written, "The devils believe," and are devils still! When we see whole communities acting virtually on the advice of Luther, *Peccate fortiter; credite fortius*—"Sin hard, but believe the harder";

"Backing their rigid sabbaths, so to speak,
"Against the wicked remnant of the week";

when we see the thronging multitudes about us, however worldly or profane, professing a reliance on Christ and on the death-bed working themselves up with the utmost ease to the established *minimum* of a sudden repentance and "casting of themselves on Christ;" when we see vast numbers of the ignorant, on the advice of Calvin, *crede quod habes, et habes*—"Believe that you have, and you have it"*—putting their faith in an inward *feeling* rather than in the Lord of Life; the Catholic religion lifts up her earnest voice, and cries, "Though I have all faith, so that I could remove the mountains, and have not CHARITY, I am a sounding brass and a tinkling cymbal." "Faith without works, is dead," it cries, a subtle and soul-murdering imposture! "A man" (Jas. ii. 14) "may say, I have faith and not works;" the Catholic religion does not hesitate to raise the awful question of her fearless Apostle, "*can faith save him?*"

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold;
And to the presence, in the room, he said,
'What writest thou?' The vision raised its head,
And with a look, made all of sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou; 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerly still, and said, 'I pray thee, then,
Write me as one who loves his fellow-men.'—
The angel wrote, and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed;
And, lo! Ben Adhem's name led all the rest!"

My own conviction after long and painful attention to the facts, is, that *the manner* of preaching the great and saving doctrine of justification by faith, isolating it from the virtues, and making it a reflexive operation terminating in a *feeling* rather than in Life from Christ, is, among sectarians especially, *the* soul-destroying heresy of the age. The world without, know that they have already this *minimum* in some degree; and they see daily before their eyes, the dying accepting without difficulty the terms of sectarianism and "casting themselves on Christ." I was once called at the break of day, to see a youth whom I knew to be wild and profane, and perhaps intemperate. He had sent for me. I had seen him the evening before, in vigorous health. Already had disease half done its work. It was the cholera. I saw his youthful form writhing in pain; but the distresses of his mind were unutterably greater. When I first came to him, between his paroxysms, he was earnestly exhorting several young men around him to "take warning from his fate." He was in an agony. It was despair! Now was the hour he should have rested from his pilgrimage, instead of which, his pilgrim's course was now to begun. Now he should have laid the last stone with shoutings on the building, instead of which he was to cast about for a foundation. Unfit for the awful blessedness of heaven! its transparent truth! its deep-toned worship! its generous love! its every work and word and look and thought and feeling, pure and unsullied and transparent as its crystal streams! a world unclouded by a passion! unpoisoned by a whisper! unsullied by a sin! and now the work of a life-time was to be begun and finished in a huried and stormy hour! Earnestly as the ebbing moments would allow, I pointed him to "the Man" that was to be "the hiding-place from the tempest." Presently a reaction came, as striking as the collapse in his disease, and exhibiting all the phenomena of the revivalism I had seen in other days. He was calm; he believed; his sins were forgiven; his heart was glad; the bystanders too were overjoyed, and I myself had had "hope in his death." Although I had seen stimulants and opiates administered incessantly before my eyes, it never occurred to me that they might have performed a part in producing the phenomena, until the attending physician told me a few days afterwards, that the patient had died of *delirium tremens!* It then occurred to me, that I had often before remarked these sudden emotions of religious terror, penitence, and joy, to be more easily and more strikingly produced in persons addicted to intemperance than in any other class of men. Let me not be understood as passing judgment on the death of this young man; it is not for me to "judge another man's servant." I have adduced the case because it has occurred within a few weeks, and is an illustration of my invariable experience of the perfect ease with which you may induce the dying to "cast the soul on Christ," and die, as the phrase is, "resigned!" A life of profanity, uncleanness, drunkenness, and debauchery, *rewarded* at its close with peace, joy, ecstacy! It is the great phenomenon of revivalism—*crede quod habes, et habes!* But at bottom it is a fearful thing, mistaking the decay of expiring nature, for the subjugation of the flesh—the ejaculations of pain for the language of prayer—the languor of disease, for the peace of resignation—the agitation of guilt for the emotions of a true contrition—the throbbings of the undying conscience for the pulsations of a living heart—the triumphs of disease for the victories of grace—the repentance of a Judas for the tears of a Mary—the prayer of a Simon Magus for the nunc dimittis of a Simeon—falling into the delusion which he once condemned in others, of a sudden and hurried conversion, and, like the blinded papist, glossing over the disorders of a whole life by the extreme unction of the dying hour, or, like the victims of the ancient flood, clinging in the wild storm to the outside of the ark, flying to the sacraments and externals of the faith! O frightful task, to offer to God the miserable leavings of a misspent life, the gleanings of a vintage pressed into the cup of pleasure, a victim taken from the fold for heaven, when no longer fit for the world's use, and its limbs are palpitating in disease and death! In the Papist, who believes in another world in which to carry forward the work begun anywhere this side the grave, all this is reasonable; but that we are thus to be ushered directly from the body into heaven, unprepared, unfit, uncongenial in habit, character, or temper for its unsullied purities, how can a true Protestant believe? And why are millions in our land procrastinating repentance to the dying hour, except that they *are taught* that a short prayer-meeting or a short half-hour is more than enough for all the *essential* acts of repentance and of faith? No! No! As at the charming of the Orphean lyre, the stones are said to have flown into their places in the walls of Athens, so a true *faith* will gather all the other virtues to itself in the spiritual building. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:"—"Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." Faith is but a single grape upon the cluster; indeed it is hardly so much a fruit, as it is the active, circulating junction of the branch to the heavenly vine, of which the evidence will be its grapes hanging in rich clusters over it; and who can doubt that a branch bringing forth such fruits ripening and mellow until fit for angel's food, shall be transplanted into the heavenly Paradise? Faith is but a single star in a single constellation in the firmament of grace,

"Each, all proclaiming as they shine,
"The hand that made us is divine;"

why will you darken the radiant firmament destined to glow and burn and brighten when the powers of heaven shall be shaken, and leave in human sight but the one lone, cold star of faith, which, like the stars above us, is to fall and die? No: we express our firm conviction once more, that the doctrine of justification by faith is understood by the people *generally* to mean what none but the Antinomian would desire to teach; in a word that as it is too often preached especially among sectarians, it is *ad clerum*, or in the theological sense, *true*; but *ad populum*, or in the popular apprehension, *false!* Here is a great secret, we fear, of our worldliness, our avarice, our starving missionaries, our stinted charities, unprovided poor, our miserable broils, our gossiping, our vindictive, unforgiving tempers; they are all covered by an *imputed* but not *eradicated* by the *imparted* righteousness of Christ; all smoothed over and "*justified* by *faith*;" a dunghill wrapped in snow, and presented as a pure offering to God!

But tell us not that we undervalue faith. We magnify it. We restore it to its ancient honors. We replace it in its ancient crown among the lost jewels of meekness and brotherly kindness, and truthfulness and sincerity and gentleness and charity and mutual forgiveness and love. If *Churchmen* undervalued faith in the Redeemer's blood, explain to me, I pray you, why we have so much at heart the altar, the breaking of bread, and *the* red cup of the awful Eucharist! Why is *it* that we lift on steeple high, and would keep continually before men's eyes *the cross*, the symbol of the world's redemption? It is because we know we cannot obtain that blessing until we be covered with the fleece of the slain Lamb! We fill the very windows of our sanctuaries with the nails, the spear, the hammer, the scourge, the thorns, the cross, the pelican, the Lamb, because it is through these that the light of heaven dawns on us! Amidst the wild scepticism which you create and with which you must forever struggle, it may be well for *you* to dwell day and night on "the first principles of the doctrine of Christ;" but with *us* they are the alphabet of our religion; no longer open to discussion; we have learned and believed them long ago, and raise everywhere *the altar and the cross* as symbols of a hope already attained. Churchmen undervaluing the "redemption by His Blood!" God forbid! I will take you to the bedside of a Churchman, who, after a brief life of sorrow, perished not long ago at sea. Do you place, said a Presbyterian minister to him as he lay dying, do you place your sole reliance on the merits and righteousness

* A neighbor of Mr. Calvin having borrowed the horse of the Genevan divine, on one occasion, and having purposely kept him much beyond a reasonable time, so that Calvin found it necessary to send for him, is said to have *twice* sent back the answer, "crede quod habes, et habes"—*believe* that you have, and you have him.

To this anecdote of Mr. Calvin, I may add *the* following summary criticism by a parishian upon *the* theological measure of his rector, who resides not a hundred miles from the place where I am writing, and who exalts preaching to so high a pitch, that he deems *one* sermon and of course one service, sufficient spiritual sustenance for his "hearers" for a whole week, although many a poor *city* Rector on less than half the same *income*, gives his flock the heavenly nourishment of *morning* and evening worship daily throughout the year. But this one sermon is always full of, "you must *believe*—you must *believe*"—and even of cant phrases about getting religion. A shrewd observer at last remarked, "It seems to me that it all amounts to this,—come to Church *once* a week and hear me cry and get religion, then go *your own way* if you like!"

A Baptist missionary tells us of a negro in the West Indies, who had been dreadfully dunned for an old debt by one of his friends. The negro at length "got religion" and was dipped; whereupon his friend supposed there might be now a better prospect of getting his money; but Thomas was in the modern Christian way, quite keen for him; "What for you ax me pay anoder man debt? Me name Quashy once, now since me christen, me name Thomas, and broder, look here, Thomas no pay Quashy debts!" This thing is now perfectly understood. Retraction—reparation—is no part of modern religionism.

of Jesus Christ for your salvation? The youth, fixing his eyes on those of the inquirer, as if grieved at the question, said, "*Of course* I do!" The Presbyterian, to his credit be it said, has lately thought it worth while to relate the facts of the occasion in a Presbyterian journal (the Lord reward him!) for the avowed purpose of doing justice to men and to the memory of ARTHUR CAREY whom he learned to love. Take now another—the hated and murdered *Laud*. "Good people," said the hoary-headed Archbishop, as he stood upon the scaffold high, "this is an uncomfortable time to preach, yet I shall begin with a text of Scripture: "*Let us run with patience, &c.*—I have been long in my race, and how I have looked to JESUS, the Author and Finisher of my faith, He knoweth. I am now come to the end, and here I find the cross and a death of shame; but the shame I must despise, or I shall not come to God. My feet, as you see, are on the brink of the Red Sea, an argument I hope that God is bringing me into the land of promise. I shall most willingly drink of this cup of the passover with its bitter herbs, as deep as He pleases, and enter into this sea, yea, and pass through it, in the way that he shall lead me;" then, having concluded his discourse, he knelt down on the scaffold and said, "O Eternal God and Merciful Father! look down upon me in the riches and fulness of thy mercies, but not till Thou hast nailed my sins to the cross of Christ, not till Thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ!"

We do not for this, boast ourselves as "evangelical" above all others, or as having made some great discovery in religion. To the Catholic heart these are "the first principles" which Paul exhorts us to learn and "leave, and go on unto perfection," the perfecting of *character* in concert with the harmonies of the heavenly world. That a man is "justified by faith," is a most true and comfortable doctrine; but to fritter away this vast circle of truth into a mere belief in Christ as a Redeemer; and this again into a trust in His atonement; and this atonement again into a satisfaction to divine justice; and this satisfaction once more into mere *suffering;* and this faith itself concentrated into a single act of "casting the soul" upon this suffering for hope; and Christ entirely unknown as the Second Adam, *imparting* from His body into ours, a quickening and transforming life purifying our flesh by the same agencies or operations that purified His; is a mode of teaching that we regard as unsafe and soul-ruinous in the highest degree.

ONE OF THREE HUNDRED

To be Continued.

For the Churchman.

The Place whereon we Stand.—No. VI.

In coming, now, to speak with somewhat more exactness and particularity, though to the same purpose as before, let us allow the largest requirements as to the character of the Church, well knowing that our definition of it must be such as satisfies and fills up the measure of the Holy Scriptures, Antiquity, and Right Reason: but being, at the same time, sure that all requirements can be satisfied.

How gladly then, do we begin at the beginning: the mystery of Godliness to which the Apostle urges his high argument when he discourses of the House of God, which is the Church of the Living God, the pillar and ground of the Truth. The highest, while it is the fullest, is the simplest and most clear conception and description here; and, taking the idea which that Apostle always had before him, we will confirm it by the very words of Him who gave the Church its being,—Whose words shall never pass away, though heaven and earth remove. The Church is the Redeemer's Body, in which the Spirit dwells, and as our Lord was, Himself, the WORD *in* FLESH, so has He given His Gospel (or Word), and His Flesh, to be life to the world: the life of both being the Holy Spirit; and so has He commissioned, with His sacred hands and voice, a ministry to perpetuate, by preaching of the Word and giving of the Sacraments, His Spiritual Body, and to join men to Him in it, and through Him to the Father, by the Spirit, as long as men shall be.

The Lord says: He that heareth my Word and believeth, hath everlasting life: He that eateth my Flesh and drinketh my Blood, hath everlasting life. So His commission to His servants, the humbler sharers in the everlasting Priesthood of Melchisedec, runs thus: As my Father sent me, so send I you: Go ye and teach all nations, and baptize them into the name of God. Or, as the same thing elsewhere reads, Go into all the world and preach the Gospel to every creature: he that believeth and is baptized, shall be saved. And how the Holy Spirit quickeneth both the word and Sacraments, He tells us, saying: The Spirit, whom I shall send, He shall teach you all things: It is not ye that speak, but the Spirit of your Father which speaketh in you: A man must be born of water and of the Spirit to enter the Kingdom of God. In this way is Christ given,—in this word and sacraments;—to this purpose He has made His promise to His Ministers: Lo I am with you, all the days, until the World's accomplishment; in this way, too, His promise is fulfilled to all the Faithful,—That He and the Father will come and dwell in them. The Word or Gospel, compacted or summed up in an outward form is the Belief or Symbol of the Christian Church: the Faith once delivered to the Saints; and thus we say, that what has been in all antiquity, and ought to be, according to right reason, expected of the Church, is the possession of the true Faith and Sacraments preached and administered by the true Priesthood of Christ's sending.

Our XIXth Article of Religion expresses this in its own words, and they will do for us: "The Church is the congregation of the Faithful (cœtus Fidelium) in which the pure Word of God is preached and the Sacraments be duly administered in all those things which of necessity are requisite to the same."

Now, in the Church for which we claim that, at this day, she is the representative of the Church Catholic, what is there, of all that which may of right be required of it, that is wanting? The Apostolic Priesthood, handed down, is here; and here is the Apostolic Faith, and both attested by such ample evidence as no man wisely will gainsay. Thus, for the first: while the transmission of the Sacred Orders before the separation of the Church in England from the Roman body is undoubted, so, since that time, it is assured to us by evidence, than which the world can show no better for any fact that ever happened on it. Bossuet declared in writing that he saw not how their validity could be questioned: and had he never written or spoken of them, they have withstood the best assault the Romanists could make upon them, and that, too, one from which they might have hoped the most, as having often practiced it successfully. The force of forgery and lying was tried as boldly in this case as in so many others where history stood against them; and in this case, the attempt was only made less infamous, by proving itself, against the stubborn honesty of English Records preposterously misapplied. Upon the Records every necessary name and act are written down in broad, plain English, unimpeachable.

And for the Faith: the symbols of it may be read of all men, and are as like to those of the first age as are the leaves that the oak sheds this year to those which fell from its own fathers in the forest eighteen centuries ago. Will any man detect a difference? Not if he can read, except what we freely grant, that there stand in our Creed three English words which are not in the assured text of Constantinople: but which, while they first came without authority, and might, by competent authority, be removed, are yet additions only to the Form, not to the Faith. Let either Ministry or Faith of our's be set beside the Ministry or Faith of the first centuries, and if but one of the old Priests could rise, would he not give his hand to it? Thank God! the Fathers, being dead, yet speak most plainly to those who will consent to hear. The two great Sacraments, as we possess them, will bear all proper tests, and answer to the words of Institution by the Saviour; and being neither more nor fewer and not other than He made, He is conveyed through them to all the faithful, and gives His Life to every believing member of His Body.

Now what is wanting to the Church's character, as a true Church? Nothing: and so, wherever they were found, there Christ was, in the Church: and so, wherever these are, there is Christ, in the present time, and there too, is the Church. It is another step to say that this is the one true Church, to us, as representing the Church Catholic. That there have been long ages in which these were not all kept in their simple truth, we cannot either make or unmake: who that has honest eyes and honest tongue will scruple to affirm it? the records of the facts more lasting than the brass of monuments, are written up, on tablets with a thousand faces, at every hand, in History, and in broad vestiges which, while they are as definite, may be assigned more surely to their several periods, than those of the geologist. How Infinite Compassion may supply the wants of such sad times is not our question here: that He has made the same commissioned priesthood to whom the Word and Sacraments were first intrusted, to be the instruments of bringing both back to their type and pattern, in the Sacred Records, and making them the same to us as in the Fathers' days is evidence which we may recognize, upon our knees, that One who is a better watcher than all men, has kept and keeps his sleepless eye upon His Ministry and Word and Sacraments. Here, then, we take our stand for this time, knowing on what we stand, and call our brethren to our side and bid them cast abroad their eyes and see Things are not as they were four hundred years ago; for now, whatever may have been our fathers' case there is a separation absolute and entire, confirmed by excommunication and anathema, between us and this body which in all places is beside us, calling itself the Church, and frightful as the fact may be, the cause of this,—declared and evident to man and angels, and to God, not to be covered over — is such a one as makes the very separation holy to us. I glory in it, and I call upon my brethren who own the Cross of Christ, to glory with me.

Hold up to all the world, past, present, and to come, our Creed and Sacraments, and let our priesthood stand forth before the eyes of all the ages, and of their own High Priest, Christ Jesus, and let us ask, in the hearing of both earth and heaven, is it for any want in these, or any wrong that we have done to them, that we have been cut off? Is it not for God's sure truth, because we have disowned idolatry? This *worship of the creature*—as it enslaved the heathens, and captivated men baptized and calling themselves Christians, because we will not own it, we stand alone cut off and cursed of men, and cast out of their synagogue. For nothing else: this, this alone has caused it: this was and is the cause, and let us stand alone for such a cause, and glory in it, until others come to us. We may appeal to all the Universal Councils: we may look up to God. If they will hurl anathemas at such as will not join with them in worshipping the Blessed Saints, especially God's Holy Mother," in "reverencing the sacred images," and owning a wafer as the Living God, (besides so many other falsehoods and abominations) we turn our open face and our broad breasts to them.

If all who claim the name of Christians in the world, sang with one voice to Mary as the everlasting spouse of the Eternal Father: if, with one voice, they cried, Eia! Mater misericordiae; sub tuum praesidium refugimus, Sancta Mater Dei; if by the mouths of their "seraphs," and "angelic" Doctors, one whole great body calling itself the Church, taught "that the Almighty has divided His Empire into two halves, and keeping the domain of Justice to Himself, has given the domain of Mercy to His Mother," and even worse than this, might I not dare ALONE—having the Bible and the Fathers, and my Reason, to say, "I will deny it and abhor it, because there is not in the Holy Scriptures; nor in the public records of the Church; nor in the individual writings of the Fathers for long and many ages, more warrant for a Christian's worshipping the blessed Virgin, than for his worshipping the blasted Witch of Endor. With all the Saints I love her, and I keep the days of her remembrance, and with all generations call her Blessed: but I protest with all my voice against this blasphemous affront to God, and injury to man by which you seek to make the woman of which Christ took human flesh a rival deity: but God has not suffered such a case to be ours, and never will; I need not stand alone; but in my place in His own Church, I may profess the Faith as it was once delivered to the Saints.

Here then we stand. We all, whose faith is fixed, know surely that the Church in which we have our place is true and Catholic, by every note and mark that would have determined the Church true and Catholic, of any age. For us, then, all pretensions of other bodies, from whatever quarter, are settled by the fact that the Church has no communion with them or with either of them. Does not this answer every question for us? Surely it answers every reasonable one. This doctrine of the Church's oneness is not a thing to prate about, but one to live and die by; and with these worse than rivals bustling us at every turn, and jostling and denouncing us, with the cry "we are the Catholics, and yonder is the Church," we must have some argument as summary and short as Yes or No. We have no need to come within their premises at all, and have no right to do it, and if one, weak in head or heart, be drawn or driven out from behind the strong and safe enclosure of first principles of God's truths, and get among their details, it needs assuredly not all the wit of man or devil to shut him safely up to their conclusion. Yet there are men of such consummate folly (quos prius dementavit Deus, the heathen might have said, and possibly the Christian) who undertake the Church's battle, when not called to it, and straightway get engaged about some such wretched subject of debate, as whether it was for eating dung, or scraping off her skin with shells, that the Queen of Heaven smiled sweetly on that poor little "Saint" of Lima, desiring her to take henceforth her name "a Sancta Maria?;" or whether the Saviour called her "mi corazon" or "Rosa cordis mei;" or whether the Holy Mother held Liguori at a height of six or seven, or whether at a height of thirteen inches from the floor, when he was praying to her, in conspectu omnium; or from what part of her most sacred image, the splendor darted which made illustrious the face of that most blessed man. Now if there be one of us, one who has known the many and the divine simplicity of the Catholic Religion, who could be caught drivelling under the eyes of God and Angels, if not about these very particulars of the Romish faith, yet about other like, instead of keeping to God's truth and scouting every lying legend of the sort, though sanctioned by "the sacred congregation of Rites, and the most Holy Father, voce unanima:" and stereotyped forever, not in the melodies of Mother Goose, or Gesta Romanorum, but in the Roman Breviary—what else is likely than that he shall be convinced, persuaded, and only at the judgment-seat find out out that he was fooled? Behold a late apostate from the truth of God, and from the Catholic Church to popery, giving a silver cradle to a doll, in public! How much better the pagan with shrines to great Diana!

We must all have convictions that will always serve an emergency. Between all others and one Church lies nothing narrower than impossibility; no honest mind must doubt. It is not even as if the claims were each for a separate seat, though if they were, it would not really make any difference to the everlasting Truth, which is a universal: but no! the claims are to the same soil, the claims are to the same soul. Therefore, for this, Yes: and for that, no! To all but the One, true, eternal No! as if all holy champions of God's truth, from Abel down to this day, protested with one voice: a wind forever whistling the self-same word in never-dying tones about the sharp and solid bulwarks of the Church, dreary and sad, alas, to those who listen to it from without, while there is evermore, within, the light and warmth of love and assured trust.

Our work is nothing more nor is it less than just to show that for the heart and faith of every man to cling to, there is one only object: that on this special respect, as the true Church of God, all but the one with which we have our great concern, whereon we stake our souls, are really nothing to us, and might be left out of the account, for we have no concern with them. To all intents and purposes for which we are concerned to know and to confess the Catholic Church, all others except one are only nought—calling themselves what they may. One and one only can be obeyed: with only one Communion can be kept: and since this is so, (setting all other arguments aside, had it been necessary,) there is in point of fact, to us, one only, and no other of the claims that cry from every quarter and never rest; all but one only must forever be denied. Nor is this only fit: it is demanded by God's Truth, which shall not suffer quibbling. To what intent am I to know a certain body as the Church, except to belong to it and to obey it, and to receive from it the word of God, and means and pledges of salvation? or being a Priest to preach it to the world as my dear Lord once preached it: "the Kingdom of Heaven is here at hand, Repent and come to it. Am I to make the truth a lie in some such way as this: there is one Church that I belong to: to which in my belief, all men on earth ought to belong: and there is another to which they are not to belong in any wise, to which by all means, they must never yield obedience; with which no intercourse is ever to be had: but which they are to recognize? Shall this be asked of me? Oh, out upon it!

A thousand times I say, if need be, give no man over to damnation: you know not who of them are wilfully in error. Nay, if you know which are so, give none of them, not one of them, to damnation, because it is not for insignificance and sin like our's to climb up to that seat which, we may see if we have eyes, is occupied—and by THAT MAN Who is ordained. Charity, again and yet again I say, for men; but set apart as we are for God's special purpose; whether we will or no necessity being laid upon us: our Priesthood wonderfully kept safe from friends and enemies, to restore the Catholic Faith, and renovate the world; shall we not know it? shall we not rise and do? We are cut off and separated by God and men: our ministry and faith and sacraments entire; the perfect Church restored, in all essentials. Let us know and do the work appointed.

Consider, in God's name, dear brethren, what is our end and purpose, when we debate this question: it is to have it settled. The case presented to our fathers, of a few generations back in England, was different in some respects, though in essentials it was just the same. The Roman body was to them a thing abroad, and quite apart; dwelling in other lands; in England no part of it breathed the upper air, or showed itself to the sun; and they, perhaps, felt less the necessity of universal, absolute determination of the question, while, as that noble champion of the Faith, who never found his equal adversary, Bishop Bull, affirmed, "some learned men denied, for grounds and reasons not easy to be answered, whether that body might be allowed to remain any part or member of the Catholic Church" at all. Times present and to come require of us to set all questions on this score, once for all, at rest. The issue, too, is forced upon us by our Roman enemies: would they had done it long ago. It may be an easy thing, however stupid, to play on both sides of a game of skill: one hand against the other: but how long might one safely keep his place between two armies, turning his treacherous or uncertain war on either side, in turn? how long without being riddled by the shot of both? And why should we tolerate any who, at this moment, are playing such a part? Let them be driven one way or the other, and leave the ground clear between us and the enemy against whom we are to wage, in God's name and for His truth the hardest battle ever gained with them. Let those who belong to them go out and leave us: let those who stay fight our own battles and not fight for our enemy. That many should have fallen from us, who can wonder that knows the very sins of Romanists to be what have been ever the most enticing to humanity, prevailing in all heathen times and places, and for so many ages owned and adopted by professing christians almost everywhere? That some are still to go we must expect, while we are gaining thousands from the Roman body at this moment. That we may soon hear of the last of needy and discontented men going at appointed intervals to find a place with them, let us know ourselves and one another. Whoever will not now, when the time calls for it, give an honest answer in plain English, or in the best language that he knows how to use, and stand by it; whoever will not give an explanation where one ought to be given; whoever will not affirm the Catholic Faith expressed in our Creeds and Services and Articles of Religion as in Holy Scripture; that man is false. Let him be dealt with tenderly, while there is hope, and after none remains, let him be tried, if there be a tribunal, and let there be no want of rigorous justice in the trial. An honest man gives never fair occasion for suspicion, and, if he be suspected, commits himself securely to Him that judgeth righteously. A knave deserves no mercy.

Let us who remain take up our burden cheerfully, though laid upon us even against our will, which is to keep and spread throughout the world the Holy Faith. Only where that is, or shall be, is or shall be the Church for us, and be we full of faith and trust: *He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.*

R. T. S. L.

Christ Church, Newark, March, 1851.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 15, 1851.

NOTICE.

The 21st volume commenced on the 1st March instant. Subscribers in arrear are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March, 15, 1851.

EMBER WEEK.---Prayer for the Clergy.

"BRETHREN, PRAY FOR US," was the earnest and affecting request of the great Apostle of the Gentiles at the conclusion of his first epistle to the Thessalonians. At this time the Church calls on her members to pray for those in the first order of the Christian ministry, that they "may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of God's Church;" and for those to be ordained to any holy function that He would give them "His grace and heavenly benediction, that both by their life and doctrine they may show forth His glory and set forward the salvation of all men." This call and observance have prevailed in the Church from a very remote period; and prayer and fasting on these occasions are strictly in accordance with Apostolic practice. There are many instances in the New Testament where the Apostles used these means of obtaining the Divine favor and blessing on their designs and labors; and our Blessed Lord Himself spent the night in fasting and prayer, alone on a mountain, before he set apart the chosen Twelve. The Church then has done wisely in appointing certain stated times for the great purpose of ordaining laborers in the vineyard of the Lord, and in requiring that all her members shall pray for the grace and blessing of God the Father, the Son, and the Holy Ghost in this her undertaking.

Now, were the great truth of the Catholicity of the Church recognized as it ought to be by those who profess and call themselves Christians, and did united and heartfelt prayers ascend from every quarter of Christendom in conformity with this wise and scriptural appointment, great benefits might be expected to result. The Spirit of Wisdom and Love would descend with His sevenfold gifts and shed them richly and copiously on every portion of the Church of Christ. He would clear away the mists of error, enkindle the flame of spiritual devotion, enlighten the soul with the knowledge of the Truth, purge out the stains of heresy and schism, eradicate the evil passions, the envyings, and the strifes which prevail too generally in all classes of Christians, and thus prepare them for a restoration to that happy and glorious Unity, which existed for several centuries after the first promulgation of the Gospel. It is by this, spirit of prayer and supplication, as one means, that the distracted and unhappy condition of the Church Catholic must be healed, and those who now too often look on each other as adversaries be brought to regard each other and live together as brethren in Christ. Nor will this lead to the establishment of errors or to the obscuration of the Truth; but conduce to the removal of the former and the fuller reception and final triumph of the latter. We might trust that by the enlightening and purifying influences of the Holy Ghost, the Truth would be made manifest to loving hearts and willing minds; that the points of agreement in the Faith, ancient and undefiled, would be held fast and thoroughly embraced; while those of difference—the products of later ages and merely human inventions or deductions—would no longer form the walls of partition, but be cast down and forsaken. This longing for Catholic Unity on the basis of the Truth of the Gospel as held when the Church was one, and this earnest prayer that God would restore peace and oneness of heart and soul to the followers of His Son through the mighty power of the Holy Ghost, may and should be the occupation of every one who loves the Saviour in sincerity. It is following the example of our Blessed Lord who prayed that his disciples might be one, even as He and the Father were one.

Let us turn from this idea of universal love and unity among the several branches of the Church Catholic to the condition of that, to which in the good Providence of God we belong. Is there not room for the exercise of all our energies, and the utmost fervency of supplication for those who are already admitted to the ministry of God's word and Sacraments, and for those who are to be admitted to its responsible and solemn duties. How little is the call of the Church responded to by the great mass of those who profess to belong to her pale. The few Churches are nearly empty which are opened for the stated week-day services; while the great majority remain closed, as though their worshippers had no part in this matter, and cared nothing for the souls of their brethren. The excuse may be offered by some, that distance, or the difficulty of preparation, or some other *urgent* necessity prevents their attendance in the House of God on these occasions, and forbids the unclosing its doors at any other times than Sunday, and a few other solemn days of the Christian year. Sometimes these excuses are available, but we are firmly persuaded that they are urged without good reason, much oftener than those who offer them suspect.

Moreover the attendance on the public service of the sanctuary is but one part, though an important part, of the duty *required* by the Church. She "requires such a measure of *abstinence* as is more especially suited to *extraordinary acts and exercises of Devotion*," and this duty of abstinence and special prayer all of adult age, not prevented by sickness, may and must fulfil, if they would faithfully obey the voice of their spiritual mother. The gross neglect of this admirable provision and requirement, of which the consciences of many of our readers will doubtless plead guilty, may safely be alleged as one cause of the troubles with which we are afflicted. Is it to be wondered at that some of the clergy prove faithless among so many, when the prayer is unsaid in their behalf by those for whom they minister, and by their fellow laborers in God's heritage, and they are left to struggle with doubts and difficulties uncheered by the tokens of love or sympathy. Were these rightly exhibited, the progress of error might be stayed. The patient hearing of their mental strifes, the cordial expression of interest in their temptations, the diligent effort to remove the difficulties whether of doctrine or polity which put stumbling blocks in their path, the skilful solution of intricate questions or specious objections which perplex the mind ensnared by traditional expositions or prejudiced by party symbols, would do much in reclaiming those who are in danger of wandering from the fold, or who remain in it to disseminate false doctrine, and explain away its formularies and offices. There are many who err from the influence of erroneous education, and who would embrace the Church's system of faith and practice with eagerness, if it were displayed to them with mingled learning and kindness. But they find the crude notions formed in early life, and the errors and disadvantages super-induced by ill-informed instructors and a narrow and sectarian theology, regarded and imputed to them as heinous offences. They are placed on the same footing as those who have constituted themselves the leaders in heresy and schism, and have refused all offers of reconciliation and all efforts at conviction. Such harshness and rigor harden the susceptible, who are erring not from choice, but the force of circumstances. They obstinately hold fast to those errors and that narrow system they have embraced, and defend the opinions and the fame of their party leaders with unyielding tenacity. We should distinguish between the faults of the head and those of the heart: between the inveterate persistence in wilful error or schism, and the obliquities or failings, occasioned by defective information or by early training. We should pray with love and fervor that they may have grace and wisdom to discover and know the truth, and that others may be qualified by Divine wisdom to teach them where and how to find it. In fact the prayer should ascend for all those clothed with the Sacred office of Christ's ambassadors, that the Author of every good and perfect gift would pour down his blessing upon them according to their several degrees, offices, and responsibilities, and enable them faithfully and acceptably to discharge the duties committed to their trust.

The most retired sphere of ministerial labor would feel the happy influence of this spirit. The parishioners would derive an incalculable benefit both to themselves and to him, who labors for their salvation, did they continually and affectionately pray for him instead of indulging in censure and slander; and thus strengthen his hands in times of difficulty or distress. Often they complain of the want of effect in their pastor's ministrations, and the deplorable lack of evidence of the presence of the Spirit of God, when they have closed the eye, and stopped the ear, and shut the avenues of the heart. The word falls on a barren soil, the Sacraments are neglected, faith is feeble and charity cold, and the fault is laid on the shepherd of the flock. While his best meant efforts are repaid by coldness and even repulsed with disdain, they wonder that there is a want of life and energy in his ministrations. They frequently add the pressure of worldly cares to neglect and unconcern in spiritual things, and then murmur and complain that he appears cast down and dispirited. Were the prayer of faith diligently offered by them for such as are to be admitted to the sacred office, it would also ascend with frequency and fervor for the Shepherd whom Christ had set over them, and soon the Spirit of Sympathy and Kindness would lead not only to their mutual strengthening in faith and hope and charity, in an enlargement of hearts, and in improvement in holiness and growth in grace, but in the zealous cooperation in every authorised enterprise for the extension of Christ's Kingdom and the spread of His Gospel, and the general peace and prosperity of His holy Church.

BURNING OF ST. THOMAS'S CHURCH.—We lament to have to record the destruction of this fine Church by fire on the night of Saturday, the 7th March. The whole interior, with the organ and most of the furniture, was destroyed; the walls, however, remain almost entirely uninjured, and prove the thorough manner in which the edifice was built. The fire is supposed to have originated in some way from the stoves or flues. There are insurances in three different companies to the amount of 29,000 dollars, which, it is believed, will be sufficient to repair the loss, if the Church is rebuilt on its present site. We hope that this will be done, and that the mania for up-town removal will not be exhibited in the present case.

The Rev. Cornelius R. Duffie was the first Rector of this Church, which was erected in 1824. It was consecrated by Bishop Hobart, the 23rd February, 1826. On the lamented death of Mr. Duffie in 1827, he was succeeded by Dr. Upfold, the present Bishop of Indiana. He resigned in 1831, and was succeeded by the Rev. Dr. Hawks. Dr. Hawks resigned in the beginning of 1844, and the present Incumbent, the Rev. Henry J. Whitehouse, D.D., succeeded to the Rectorship.

The above should have been inserted last week, bnt was overlooked amid a sudden press of other matter.

JOURNAL OF THE GENERAL CONVENTION OF 1850—We are indebted to the politeness of the Secretary of the Convention, the Rev. Dr. Howe, for a copy of this valuable document. It is well printed, and forms a pamphlet of 268 pages, with the constitution and Canons, of 72 more, making 340 pages. The statistical tables have been compiled with much care, but, as usual, do not give a full idea of state of the Church, from the defectiveness of the Diocesan Reports.

Churches Consecrated in three years,	155
Priests Ordained,	228
Deacons "	221
Total,	449
Candidates for Orders in 17 Dioceses (New-York, New-Jersey, and Virginia, among those not reported)	120
Confirmations,	18937
Clergy (1850) in 29 Dioceses,	1558
Baptisms—Adults in 24 Dioceses,	5957
Infants in do.	33072
Not specified in 4 Dioceses,	3896
Total,	42925
Communicants added in 8 Dioceses	4987
Total ditto in 28 Dioceses (New-York omitted),	79802
Marriages in 20 Dioceses,	3420
Burials in 20 Dioceses,	16233
S. S. Teachers in 17 Dioceses,	4520
S. S. Pupils in 19 Dioceses,	38603
Clergy deceased in 16 Dioceses,	43

We are glad to see the votes of the Bishops on the adoption of the Canon of Episcopal Visitations.

Yeas—Bps. Brownell, Ives, Hopkins, Doane, Otey, Kemper, M'Coskry, Polk, De Lancey, Gadsden, Whittingham, Henshaw, Chase (of N. H.), Cobbs, Hawks, Freeman, Upfold, Green—18.

Nays—Bps. Chase (Ill.), Meade, Smith, M'Ilvaine, Elliott, Lee, Johns, Eastburn, Potter, Burgess—10.

Foreign Intelligence

The Collins' steamer *Pacific* arrived on the afternoon of Thursday the 6th inst., after a short winter passage of 12 days. Such trips will soon eradicate the memory of the trifling checks that have been experienced and ensure the utmost confidence in these splendid vessels.

The prospect on the continent is again becoming overclouded. Austria and Prussia have agreed, it is reported, to have an equal share in the military protectorate of the Germanic Confederation, and to preside alternately in the Diet. Austria demands to be admitted with all her provinces and dependencies, Sclavonic and Italian. This is regarded as dangerous to the balance of power, and France has energetically protested.

England and France have also protested against the projected invasion of Switzerland, and will not, it is thought, remain passive if it should take place.

Russia is concentrating large bodies of troops in Poland, and showing much military activity.

The changes in France, and the uncertain disposition of the French troops in Rome, have alarmed the Papal Court, and it is asserted that the Pope has intimated to Gen. Gemeau, the French commandant, that he could dispense with their aid for the future.

Efforts are making for the formation of a military force by the Papal government. But who shall guard the Pope's guards?

The much vaunted miracle of *a bleeding picture* at Apt, near Avignon, which has called forth rapturous comments from some Papist journals, and a hesitating assent from others, has been declared by a commission appointed by the Archbishop of Avignon for the purpose of examination, to be a gross imposture of a worthless woman. Several priests were imposed upon or *pretended* to be.

From England the most important intelligence is *the resignation of Lord John Russell*, in consequence of the weakness of the ministry, as demonstrated by late events. The immediate causes are said to have been the narrow escape from a defeat on Mr. D'Israeli's motion, nd a very singular discomfiture on a motion to extend the elective franchise, making the 10*l.* annual qualification sufficient for countyelectors, as now in boroughs. Lord John opposed it on the part of the government, and was beaten by a majority of 48 in a house of 152. Speculation was rife as to the new ministry, and it was generally believed Sir James Graham wouldd be Premier, and that Lord John would take some other office. Lord Stanley and a conservative ministry would seem out of the question at present, though they might hold their ground on a dissolution, and a strong rally by Protectionists and Churchmen. We suspect this resignation is a mere ruse on his little Lordship's part to strengthen his position, by showing the impossibility of forming a new ministry.

The new act against "The Assumption of Ecclesiastical Titles" is so vaguely worded that the *Scotch Bishops come under its penalties*, and may be fined £100 each time they use their present titles! It may also lead to the confiscation of any property they now hold, or which may hereafter be obtained by them. If this is not an official blunder, it would seem that Her Majesty's government are preparing to renew the persecuting days of 1715 and 1745, and compel the clergy and laity of Christ's Church in Scotland to worship in alleys and upper rooms as their forefathers did.

It appears also by an official letter of Lord Grey, the Colonial Secretary, that the Canadian Clergy Reserves, given years since for the maintenance of the Church in Canada, are to be abandoned to the evil pleasnre of the Provincial Parliament, and *confiscated!* It is provided, however, that those incumbents who are in present possession of life interests, may retain the same till their natural termination. Suppose Lord Grey reads Sir Henry Spelman's work entitled "GOD'S JUDGEMENTS AGAINST SACRILEGE."

Lord Palmerston, the Foreign Secretary, has taken upon himself to revoke the license of the British Chaplain at Antwerp, Rev. P. G. Hill, without consulting the Bishop of London, to whom the licensing belonged. The Archbishop of Canterbury has very strangely recommended, at Lord P.'s request, the Rev. Mr. Eden to the vacant chaplaincy! thereby apparently sanctioning the usurpation of the Foreign Secretary. If the noble Lord, with the rest of his colleagues, should remain out of office, perhaps better counsels may prevail with his Grace.

In the House of Commons on the 17th February, Sir Charles Wood, the Chancellor of the Exchequer, brought forward the annual budget. The excess of receipts for the year ending the 5th of April next, would be £2,521,000. He proposed to take off the window tax, reduce the tax on coffee, &c., and lay a house tax instead, with other changes. The proposed alterations are canvassed with much severity, and the difficulties of the subject are said to have added to the embarassment of Lord John, and hastened his resignation.

The Churchwardens and some other parishioners (most of them dissenters) of St. Michael's Church, Lewes, have complained to the Bishop of Chichester of the following changes and innovations:

1. Prayer for the Church militant.
2. The Clergyman turning his back to the people when reading the Belief.
3. The frequent repetition of chaunting and music.
4. The omission of the blessing on Sacramental Sundays (!).
5. The frequent changes in the reading of the service.
6. And *particularly the Daily Service morning and afternoon* throughout the year.

The Right Rev. Dr. Gilbert, the Bishop, in reply, teaches these disciples of the National Club some wholesome truths.

1. The using of this prayer is enjoined by the rubric. 2. This practice is common in most Churches, in the Bishop's experience, both in town and country. 3. The only chanting is the *Venite* and *Jubilate* (morning), and *Magnificat* and *Nunc Dimittis* in the evening. The Bishop pointedly rebukes their Puritanical objection. 4. The priest has no authority to *bless* those who turn their backs on Christ's Board. 5. The Bishop disapproves of all changes from the rules of the Prayer Book: if none had ever been made there would now be one beautiful uniform service. 6. He prays God to open the hearts and minds of those who make this objection, to the real character of their acts. We shall give the whole of this letter next week, it is so admirable in language and spirit.

The Bishop of Glasgow has *recommended* the Rev. A. J. D. D'Orsey, minister of St. John's, Anderston, to discontinue

1. The intoning of the Prayers,
2. The turning to the East at the Creed,
3. The omission of the *Collects* before and after sermon.

The clergyman has complied in a very handsomely worded and dutiful letter, at the same time stating facts and principles which must, we think, cause the Bishop to regret the direction he has given.

The Rev. Henry Allen, Vicar of Patchams, Sussex, has recently addressed two letters to Dr. Wiseman, inquiring whether the Oriental Maronites were considered to be in strict and perfect communion with the Church of Rome, inasmuch as he had been informed that they received the communion in both kinds, that they had a married priesthood, and that their public service was not conducted in the Latin tongue. Dr. Wiseman's reply is in the affirmative on all these points. He says that they differ in no doctrine from the Holy See; that their Ecclesiastical language is Syriac; and that the "use of the cup" and the marriage of Priests before Ordination, are permitted, as being merely matters of discipline, allowed to the Maronites in common with "many Churches in communion with Rome. The correspondence has been published in the *Brighton Gazette*.—*English Churchman.*

The Dublin University authorities have received an intimation from government that the Commission for inquiring into the state of the University is to consist of the following personages:—The Archbishop of Dublin, the Bishop of Cork, the Earl of Rosse, the Chief Justice of the Queen's Bench, Mr. Commissioner Longfield, and Mr. Cooper of Markree.—*Ibid.*

The Bishops of the Scotch Church were to meet yesterday (Wednesday) to confirm the election of the Rev. R. Eden to the united Dioceses of Moray and Ross, in the room of the Right Rev. Dr. Low, resigned. The consecration of Mr. Eden is, we learn, to take place at Edinburgh in the second week of March.—*Ibid.*

The *Guardian* of Feb. 19th, says—

The storm is rising gradually in intensity and interest in Ireland. On Sunday meetings were held in all parts of the country, to petition both Houses of Parliament against the adoption of Lord John Russell's Ecclesiastical Titles Assumption Bill. These meetings, although hastily convened, on account of the urgency of the occasion, were numerously attended by the Roman Catholic population. They were generally held in the Chapels after the last Mass, and petitions were drawn up for signature, to be transmitted to London without delay, for presentation.

The *Tablet*, in an article written by the editor from London, and occupying no less than ten columns of that paper, and headed "The Whig conspiracy unmasked," openly counsels resistance to the government bill in the event of its becoming law.

The Roman Catholic Bishops, twenty-eight in number, have been summoned by their Primate, Dr. Cullen, to meet in Dublin, to consider the course to be adopted in the present exigency. The *Freeman's Journal* announces that the meeting is to be held on Tuesday, the 25th inst., "to consider what steps should be taken in case of the new persecution announced by her Majesty's ministers." That journal adds—

"It gives us the sincerest gratification to be able to anticipate that, on this occasion, there will be an entire and hearty unanimity among all members of the hierarchy, as we learn that none feel deeper indignation at recent events than those who hitherto trusted, and now find themselves so fully betrayed."

The *Tablet*, in a third edition of the previous week, talked of a compromise as having been proposed by Lord Clarendon. "We have it," says the Romanist organ, "on the very best authority that letters have been received in Rome from Lord Clarendon, and communicated to the Holy Father, to the effect that the proposed penal legislation would be abandoned if the Holy See would undertake to withhold its sanction from the statutes passed at the recent Synod. This agrees exactly with the conclusion to which, on grounds totally distinct, we had arrived as to the motive of the new penal law. The object of it is, not the English hierarchy, but the Irish Synod; and we hardly needed the more direct evidence thus afforded of a truth so plain and palpable. We have no doubt the Castle organs will have instructions to deny this statement, as they are in the habit of doing every statement that has an inconvenient appearance. But we assure our readers that the evidence on which we make the assertion is quite as good and trustworthy as any evidence by which, if it were denied, we could prove the existence of Lord Clarendon. We are as sure he wrote the letter we have described as that he lives."—*Guardian.*

It will be remembered that it has been stated very

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often that the Synodical addresses at Thurles, or that portion relating to the "Godless Colleges" was adopted only by a majority of 14 to 13. Lord John Russell alluded to this fact in his opening speech in Parliament, and now the Secretaries of the Synod publish the following document:—

"A statement ascribed to the Primo Minister, to the effect that the address of the Synod of Thurles was adopted by a bare majority of one, having appeared in the published reports of the proceedings in Parliament, we, the Secretaries of the Synod, feel it our duty to declare that such statement is wholly devoid of foundation, the said address having, as already described, been read in full Synod, and unanimously adopted, in our presence, by the Fathers, and by them ordered to be published."

And yet the *Tablet*, only in an article of Saturday last—the one first quoted—refers to "the minority of thirteen" as a fact, and it has often done so before.—*Ibid.*

The elevation of Dr. Cullen to a Cardinal's hat, and of Dr. Kirby to a Roman Catholic Bishopric, are now denied.—*Guardian.*

The Rev. Professor Pusey preached the University Sermon at Christ's Church on Sunday last. The discourse, which was generally regarded as a defence against a supposed charge of the worship of the Virgin Mary, contained a distinct repudiation of the practice, as contrary to the traditions of the Church, as well as without any warrant in the Divine Word. That part of the reverend preacher's argument in which he adopted as his own, the inferences against Mary-worship, which have been drawn by Protestant writers from the absence of all reference to the Mother of the Saviour in the Acts and the Epistles, was forcibly and eloquently stated.—*Oxford Chronicle.*

ULTRA-PROTESTANT SCANDAL.—The *Morning Advertiser* states, with regret and pain, that certain ladies, holding a prominent position about the Court, "are notoriously tainted with the Popery of Tractarianism," and calls upon Lord John Russell to give the matter his most serious and immediate attention:—

"There is one very simple thing in connexion with the subject which he ought to do, and which may be done in a very quiet manner. He may cause inquiries to be made as to the particular clergymen on whose ministrations certain ladies regularly attend. If it shall be found that they are stated worshippers in the Churches or Chapels of clergymen who are notorious Romanisers, it will become the bounden duty of the Protestant Minister of a Protestant Sovereign to keep a vigilant eye on the motions of these aristocratic ladies, in their intercourse with the most illustrious personage in the realm, and even in their intercourse with others who are privileged to be near the throne."—*Guardian.*

EXTRAORDINARY SCENE IN A CHURCH.—On Sunday week the congregation in the village Church of Revesby, Lincolnshire, was thrown into commotion by the forcible expulsion of the minister while reading the service. Mr. Banks Stanhope, the Lord of the Manor, who has recently attained his majority, claims the Church as his own private Chapel, and asserts that the Curate is merely his chaplain. In consequence of a misunderstanding between him and the Rev. Andrew Veitch, who was appointed sixteen or seventeen years since, to the curacy, Mr. Stanhope some time ago gave notice to Mr. Veitch that he should supersede him in his curacy, Mr. Veitch disputing his right to do so. On Sunday morning, however, Mr. Veitch was refused admittance to the Church, when he went there as usual before the service. He then waited, and entered with the congregation, dressed in full canonicals, and proceeded towards the reading-desk. That, as well as the pulpit and communion-table, being guarded, Mr. Veitch took his place on the steps, and when the bells had ceased ringing, commenced the service. At the same Mr. Bowen, the newly appointed Curate, began to read the service from the reading-desk. One of the Churchwardens approached Mr. Veitch, and told him to desist, but he continued the service, and eventually he was pushed off the steps, and forced along the aisle to the Church doors, he continuing to read the service until he was ejected from the edifice.—*John Bull.*

MISS PROAL'S SCHOOL, NEW HARTFORD.—We request attention to the advertisement of this school, which appears this week in our columns. The usual branches are pursued of a complete education, ornamental and refined as well as substantial and useful, and such as are usually given in schools of the highest character for the instruction of young ladies. The studies are taught systematically and thoroughly in this institution, and its religious instruction is strictly in accordance with the teaching of the Prayer Book, and under the direction of a Presbyter of the church. The patronage the Principal has received, and the general satisfaction evinced by the parents of the pupils, are the best testimony in favor of this school. The situation is a very pleasant and healthy one, and presents many advantages to those who desire a well conducted Seminary, where the morals as well as manners, and religious sentiments as well as intellectual faculties may be duly cultivated.

New Publications.

READINGS FOR EVERY DAY IN LENT, (Appletons,) pp. 310, is the title of a devotional work compiled by Miss Sewell from the writings of Jeremy Taylor especially his sermons, and Life of Christ—and the selections are made with much taste and judgment. It is an excellent book for the present holy season.

THE MOORLAND COTTAGE, by the author of *Mary Barton*, Harpers, is a sweetly told tale, illustrating in the characters of a brother and sister the opposite qualities of selfishness and disinterestedness. Poetical justice is meted out to each at the end of the volume, the former being drowned and the latter made happy in the usual way,

BRAITHWAITE'S RETROSPECT OF PRACTICAL MEDICINE AND SURGERY, January, 1851, Daniel Adee, N. York, is published half-yearly, and contains a full retrospective view of every discovery and practical improvement in Medical Science. It is a closely printed pamphlet of 400 pages, systematically arranged with a copious Index. It must be of very great value to the professional reader.

BLACKWOOD'S MAGAZINE for February, republished by Messrs, Scott & Co., contains; 1, *Latimer and Ridley*, a spirit stirring ode for the times; 2, *My Novel* continued, becomes more and more lively and interesting: 3, *An Additional Chapter from the History of John Bull*, keeps up the satire excellently; 4, *Our External Dangers* is a very lugubrious article indeed, and shows Free Trade has brought England to the brink of destruction! 5, *Curran and his Contemporaries* with some entertaining anecdotes; 6, *Lord Holland's Reminiscencies* are severely dealt with and justly; 7, *Popery in the 19th Century* treats of the absorbing topic of the day in Great Britain.

HARPER'S NEW MONTHLY for March has a great variety of well selected articles, and is a capital number. An excellent feature is the insertion of the whole of *Spring* from Thomson's Seasons with appropriate illustrations; we presume the other parts will follow in course. The readers of this literary wonder will obtain in time a good assortment of the best English Poetry.

THE INTERNATIONAL (Stringer and Townsend) is also out in full strength; the March number completing the second volume. It is copious in literary notices; has sketches of Layard, Audubon and other distinguished characters; a poem "*Castles in the Air*," by R. H. Stoddard, continuations of the novels commenced in previous numbers, summary of political events, &c. &c.

APPLETON'S MECHANICS' MAGAZINE for *March* has a number of ably written papers on various subjects of Practical Mechanics. Among them one on the great Exhibition building; several on Bridges; a comparison of the steamers *Arrogant* and *Pacific*; Paine's Hydro Electric light. Reviews—Treatise on the *Steam Engine*, and Iron applied to Railroads. List of Patents. The able management of this periodical by its editor, Mr. Adams, has elicited expressions of satisfaction from numerous independent sources.

We have received the *United States Law Magazine* for February and March; also the *American Musical Review*, the *Choral Advocate*, and the *Sailor's Magazine* for the same month.

Several Book Notices are deferred on account of the press of other matter.

LENT LECTURES.—The First of the course of Lent Lectures in St. Paul's Chapel, was delivered on Ash Wednesday Evening by the Rev. Dr. Wainwright. A notice of the subject of the Lectures is necessaripostponed till next week. They will be delivered on Wednesday evening throughout the season.

Diocesan Intelligence.

NEW YORK.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

First Sunday in Lent, March 9, A. M. In the Church of the Transfiguration, New York, morning Prayer was said by the Rector, the Rev. G. H. Houghton, assisted by the Rev. J. G. Barton. The Bishop said the ante-Communion Service, preached, and confirmed *twenty-one*.

E. In the Church of the Holy Trinity, Brooklyn, Evening Prayer was said by the Rev. Professor Johnson. The Bishop preached and confirmed *thirty-seven*. A large number of the neighboring clergy were present.

More than usual interest was attached to both the foregoing services, from the fact that in each of the Churches there was a confirmation last Lent, of eleven in the Church of the Transfiguration—an infant parish—and of ninety eight in the Holy Trinity.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Second Sunday in Lent, Mar. 16,	A. M.	*Ordination*, Ascension, N.Y
	P. M.	St. Philip's.
Third Sunday in Lent, Mar. 23,	A. M.	St. Paul's, Brooklyn.
	P. M.	St. Mark's,
	E.	Messiah.
Fourth Sunday in Lent, Mar. 30,	A. M.	Zion, New York
	P. M.	Christ.
	E.	Epiphany.
Fifth Wednesday in Lent, Ap'l 2,	P. M.	Ascension
Fifth Friday in Lent, April 4,	P. M.	Christ's, North Brooklyn
Fifth Sunday in Lent, April 6,	A. M.	St. George's.
	P. M.	Holy Communion
	E.	Emmanuel.
Sixth Wednesday in Lent, April, 9,	A. M.	St. Peters.
April 9,	E.	St. Andrews.
Sixth Friday in Lent, April 11,	P. M.	Grace, Brooklyn.
	E.	All Saints, N. Y.
Sunday before Easter, April. 13,	A. M.	St. Paul's, New York.
	P. M.	Annunciation.
	E.	St. Thomas's.

MASSACHUSETTS.—*A New Parish.*—I have the pleasure to inform you, that on the 13th inst. a parish styled St. Paul's, was duly organized in the town of Palmer, Hampden county. It is now scarce a year since the writer was invited by two or three individuals, to hold the first Episcopal service in this town. It was an experiment, and by many, regarded as a hopeless one. But having been begun, it was not thought proper to withdraw from the field merely because it seemed unpromising. The services have been continued with a few interruptions to the present time.

At first, rather endured than liked or respected, the liturgy has gradually won its way to the affections of many hearts: and as it never fails to do, when judiciously introduced and conducted, has conquered no small amount of prejudice and aversion. I have never known an instance in which God has so visibly and immediately blessed the ministrations of the church on Puritan soil. One by one every discouraging obstacle has disappeared, and the opposition the effort has met has been just enough to exert a wholesome pleasure upon the faithful few.—*Christian Witness.*

W. NEW YORK.—Bishop De Lancey held services in the Methodist Chapel, at Bethel, Ontario county, on Tuesday afternoon, Feb. 25th. Prayers were read by the Rev. Mr. Bissell, of Geneva, and the Bishop preached. A large congregation attended. Lay services are held once a fortnight for the Church people of the village, by one of the candidates for holy orders.

On Sunday, March 2d, the Bishop officiated in St. Mark's Church, Penn Yan. Morning prayer was read by the Rev. Mr A. Schuyler, Deacon, and the Bishop preached, confirmed *two* persons and administered the Holy Communion, assisted in the distribution of the elements by Mr. Schuyler, who also read the confirmation preface, the Rector being absent on account of ill health.

In the afternoon, the Bishop preached again, the Rev. Mr. Schuyler reading prayers. Very large congregations attended these services.—*Gospel Messenger.*

NEW JERSEY.—*Vernal Visitation.*—On Tuesday, 18th February, in St. Stephen's Church, Beverly, the Rev. Mr. Mackie read evening prayers: the Rev. Mr. Hallowell, the minister, baptized an adult; and the Bishop preached and confirmed twenty-three persons.

NEW JERSEY.—On Sunday March 2d, (Quinquagesima) at St. Mary's Church, Burlington, the Rev. Mr. Frost read morning prayers, and the Bishop baptized four adults, preached, confirmed *twenty-seven* persons, [making with ten confirmed before *thirty-seven* since the Convention,] and administered the Holy Communion, assisted by the Rev. Mr. Germain and the Rev. Mr. Bradin.

Riverside, March 3d, 1851.

BURLINGTON, March 3d.

Rev. and Dear Sir: Quinquagesima Sunday was the day appointed by the Bishop for holding his semi-annual confirmation in this parish. On which occasion St. Mary's venerable church was filled to overflowing, with a highly intelligent congregation. Morning service was read by the Rev. Mr. Frost; after the second lesson, four adults were baptized by the Bishop, and it is this unexpected, but most interesting part of the services, I wish particularly to note. Words can ill express the emotions with which I witnessed that scene Two of the number were leading professional gentlemen in this city, and heads of families, whose hearts the Lord has been pleased to open, by enabling them to confess before the world the "faith of Christ crucified," and in His presence, with the meek dependence of little children, to renounce the world, the flesh, and the devil; and so, having enlisted themselves under the banner of the cross, to pray for the assistance and guidance of the Holy Spirit to enable them to *continue* in His Service Whom they had just determined, by God's grace, to follow.

These "golden sheaves" are, under God, I may safely say, the result of the three sermons preached by our beloved and faithful pastor, as preparatory to the services of that day. As near as I can remember, the following were the subjects of these discourses. The first was on the *duty of parents* to their children in regard to Confirmation. The second, on the *duty of children* in regard to the same apostolic rite; and the third was addressed to *all others* [unconfirmed persons] who are concerned in this matter. The result is a glorious one, and must be gladdening to the heart of our good Bishop. "This is the Lord's doing; it is marvellous in our eyes."

After an eloquent and touching address to the candidates, the Bishop confirmed twenty-seven persons, subsequent to which the sacrament of the Lord's Supper was administered.

This memorable day will not, I think, be easily forgotten by those whose privilege it was to be present. I will conclude with the fervent prayer to the Lord of the vineyard, that He may water with the dews of His Holy Spirit the seed sown in this place, that it may bring forth an hundred fold to His praise and glory. I am yours, &c.,

A MEMBER OF ST. MARY'S CHURCH,

Banner.

PENNSYLVANIA.—*Consecration of the Church of the Crucifixion.*—This Church was consecrated on Friday, Feb. 14, to the service of Almighty God. It now stands a hallowed monument of the results attending upon patient zeal in a good cause. We heartily congratulate those, who have so faithfully labored for the improvement of this portion of our city, upon the measure of success with which their efforts have been blessed. They have erected, free from debt, an appropriate house of prayer as a refuge and asylum for those who most need the Gospel's blessed influence. And they have other gratifying proofs of the benefits resulting from their labors.

The Bishop and Clergy assembled at the Sunday School room in Bedford St., and moved to the Church in procession at the appointed hour. After the request to consecrate had been made, the Bishop proceeded with the solemn service, the Rev. Dr. Clay, reading the Sentence of Consecration. The Rev. Wm. Douglass, Rector of St. Thomas's Church, Philadelphia, then read Morning Prayer as far as the Creed, the Rev. Mr. Suddards concluding the service. The Bishop, assisted by the Rev. Dr. Clay, read the Ante-Communion Service.

The Rev. Dr. Howe preached from the text, St. Luke xix. 46. The sermon, although not prepared for the occasion, could hardly have been more appropriate. All who heard this Discourse must have been impressed with its just views so forcibly and eloquently expressed, of the Sanctuary as a *House of Prayer*. After the sermon, the Holy Communion was administered, in which the Bishop was assisted by the Rector, the Rev. O. E. Shannon. Besides those mentioned, there were present of the Clergy, the Rev. Messrs. Montgomery, Ogilby, Natt, Clemson, Murphy, G. T Allen, Hall, Cooper, Smith, Miller, and Duborow.

A large congregation attended this interesting service. We were much pleased with the appearance of this Church. From the difficulty of obtaining a site in the proper vicinity, it has been erected where they could have no side windows. This difficulty has been partially remedied by windows in the high-pitched roof. The chancel is quite a striking and beautiful feature in the Church. The roof is open. And the whole effect is solemn and impressive. All engaged in this noble work, are richly deserving of praise, and have a strong claim upon the sympathies and assistance of their fellow Churchmen. We trust this House of Prayer may prove a blessing to the neighborhood in which it is placed, and that the self-denying labors of its minister may be abundantly blessed in making it the "gate of Heaven" to many souls which else might have perished everlastingly.—*Ibid.*

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held this day, testimonials were signed on behalf of the Rev. Daniel Washburn, Deacon, applying to be recommended for admission to the holy order of Priests, and on behalf of Mr. Edward H. Kennedy, applying to be recommended for admission as a candidate for holy orders.

EDWARD C. BIDDLE, *Secretary.*

Philadelphia, March 4th, 1851.

MARYLAND.—*The Church in Baltimore.*—The Church in Baltimore is at present remarkably interested in providing additional church accommodation, to meet the rapid growth of the city. Never in the writer's memory has there been so *pleasant* an agitation. Almost every congregation is engaged in the good work. *St Luke's* Vestry, in the South-West, contemplate building, on the collection of the necessary funds. *St Mark's* is already nearly completed, and is spoken of as beautiful. *St. Peter's* is assisting in almost every good thing, particularly in the new Grace Church, which is now progressing. *St Paul's* Church has paid a very heavy debt, which for years has been over it. *Ascension* Church has doubled the number of sittings, and is already nearly filled. *Mount Calvary* Church contemplates considerable enlargement to meet the demands of pew renters. *St. James'* congregation have made great improvement, adding to the size and beauty of the building. *Christ Church* is filled, and there is intention on the part of its members to erect another church in the western part of the city, to accommodate many who reside there. The heavy debt of *St. Andrew's* has been greatly reduced through the exertions of its Rector and Vestry. And *Trinity Church*, in the extreme East, is making efforts to build a church on Broadway, suitable to that growing section, comprising about one-seventh in population of the whole city. May the Church members give freely to these necessary objects, and may our piety increase in a degree corresponding to our privileges?—*Banner,*

MICHIGAN.—Bishop McCoskry visited the Parish of Trinity Church, Marshall, on Friday, February 7th. Divine service was performed by the Rev. H Safford, of Battle Creek. The Bishop received, by Holy Baptism, into the congregation of Christ's flock, the infant child of the rector, the Rev. Alvah Guion. The Bishop affectionately called the attention of the congregation to the following words: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

A more plain, clear and faithful exhibition of God's word, I have seldom or never heard. The entire congregation listened with breathless silence during its delivery, and many were deeply impressed with the truths presented.

After sermon the Bishop administered the Apostolic Rite of Confirmation, and delivered an address appropriate to the occasion.

The Bishop is in labors abundant, having preached seventeen times during the last eighteen days, in various Parishes; and in most places addressed the candidates, and confirmed.

On Saturday, at 1½ o'clock, Bishop McCoskry took the cars for Detroit, 110 miles, to preach in his own church on Sunday.—*Christian Witness.*

INDIANA.—On the Fifth Sunday after Epiphany, February 9th, the Right Rev. Bishop Upfold visited the Parish of St. Stephen's Church, Terre Haute, and in the morning preached and administered the Holy Communion, assisted by the Rector, the Rev. Charles P. Clarke; and in the afternoon preached again, and administered the Apostolic rite of Confirmation to fourteen persons, On Monday evening the Bishop preached and confirmed four persons more, who had been prevented from being present the previous day, by the inclemency of the weather—making in all eighteen persons confirmed. On Tuesday and Wednesday evenings, the Bishop preached also, assisted in the celebration of Divine Service by the Rector.

The congregation is increasing, under the faithful and acceptable labors of the efficient missionary in charge thereof.

The Bishop proceeds from Terre Haute to Vincennes and New Harmony, and expects to return to his residence at LaFayette, after the first Sunday in March.—*Banner.*

CLERICAL CHANGES.

The Rev. Wm. Johnson, late Rector of St. Stephen's Church, Milledgeville, Georgia, has removed to Tuscaloosa, Alabama, and become the Rector of Christ Church, and Principal of the Diocesan Female Episcopal School of Alabama. Direct accordingly.

Rev. John H. Hopkins, Jr. is officiating temporarily for the Church of St. George the Martyr, New York. Address General Theological Seminary.

The Rev. B. Franklin has resigned the rectorship of St. Paul's Church, S. Trenton. He requests all communications for the P. E. Historical Society, or for himself, to be directed, after April 1st, to No. 20 John street, or to Messrs. Stanford and Swords, New York.

To Correspondents.

J. W. R. in our next. A. and W. are received, and shall have an early insertion.

W. A.'s Annap. favor was received 24th Feb., and an answer mailed March 7. We hope he has got it, but have sent a duplicate.

Married.

On the 5th instant, at Grace Church, Brooklyn, by the Rev. Dr. Lewis, Dr. John H. Whittaker, of New York, to Miss Margaret E., eldest daughter of the late Robert Beatty Esq., of Santa Cruz, U. J.

Died.

On the morning of Monday, the 10th inst., the Rev. Geo. Wm. Fash, Rector of St. Paul's Church, Williamsburg, L. I., in the 36th year of his age.

To mortal eyes the removal of this beloved brother from the sphere of his earthly labors, would seem one of the most lamentable and unpropitious of events. By assiduous and faithful exertions bestowed upon the flock of which he had the oversight he had, with the blessing of God, brought it to so much of prosperity as to justify the commencement of a Church edifice. The ground had been purchased, a portion of the foundation laid, and, through his exertions, a large share of the means to erect the building had been obtained, when he was smitten with the disease to which in a little more than two weeks he became a victim. The enterprise seemed to depend almost altogether upon him, and at a crisis time in its history he was removed from it. He had given to it several of the best years of his life, and just as he appeared about to enter upon an earthly reward he was taken away—his work unfinished, and, humanly speaking, his recompense incomplete.

But God had better things in store for him. The happiness of Paradise, and eventually the bliss of Heaven are the "recompense of reward" promised to those who "die in the Lord;" and if a life of earnest and devout faith evidencing itself in the best of the works of charity, and a constant and consistent adherence to "the truth as it is in JESUS," be any testimony, then surely may we say that our departed brother in his death, was owned and acknowledged by his SAVIOUR, and consequently hath entered into the "rest" which "remaineth to the people of GOD." The last act of devotion in which he was known to participate was on Ash Wednesday. It is among the things which comfort his mourning relations and friends that they can remember the beautiful earnestness with which he then audibly joined in the General Confession, the Lord's Prayer, and some of the penitential petitions appointed for the occasion, with selections from the office for the "Visitation of the sick." Thus was the service which he most deeply loved and had frequently used with profit and advantage, made to soothe and comfort him in the last hours of reason and consciousness he was allowed to spend upon earth.

It were difficult to speak of his virtues and career in a way to do them justice and not seem to be extravagant. He was modest and retiring to a fault. None therefore but his most intimate associates thoroughly knew his worth. Meek and gentle to a degree that makes it probable that he never once was angry in his entire life, he descended to the grave without an enemy. Constantly aiming to promote good will among men, he has obtained an interest in the beatitude which says, "Blessed are the peace-makers; for they shall be called the children of GOD." His labors were as arduous and successful as his life was quiet and gentle. It is possible that his place in this Church may be made good. It is not possible that the vacancy made in his home can ever be filled.

Mr. Fash was a beautiful example of perseverance. Though he had his heart turned towards the ministry, as the pursuit of his life at a very early age—at the time when as a mere boy he was confirmed and admitted to the communion in Zion Church, New York—he was first given to other employments. Nevertheless, in his hours of leisure he commenced and continued a course of study which enabled him to enter the Junior Class of Columbia College, from which institution he, two years afterwards, graduated with honor. He then connected himself with our General Theological Seminary, where he remained until he had completed its full course of Study. He was ordained deacon in 1840, and in the proper time thereafter received priest's orders. Although nearly the whole of his ministerial career was given to duties essentially missionary, he found time to increase his attainments, and to become, in particular, a good oriental scholar. But it was to the "one thing needful,"—that "pearl of great price"—that his attention was most directed, and his time most given. The advantage of this single-minded and holy course he doubtless now enjoys in the state in which charity is fully recognised as greater than either Faith or Hope, and where it is enjoyed without apprehension or diminution.

R. C.

At a meeting of the Vestry of St. Paul's Church, Williamsburg, March 10th, the following Preamble and Resolutions were adopted.

Whereas, It hath pleased Almighty God to remove our beloved Rector and friend, the Rev. George W. Fash, from the scene of his earthly labors; and whereas, his meek and amiable disposition, his simple piety, and untiring zeal and devotion to his Master's service, endeared him to his affectionate parishioners, and numerous friends; therefore be it

Resolved, That in the death of our late Rector, an efficient and faithful laborer has been removed from the Lord's vineyard, while our own parish has sustained the loss of a most earnest, devoted and affectionate minister; and that the Wardens and Vestrymen regard this sudden bereavement with unfeigned sorrow—yet "sorrowing not as others that have no hope," in the full belief that our late beloved Brother now "sleeps in Jesus," and that although to our deep loss, he is now "absent from the body," yet is he "present with the Lord."

Resolved, That the sudden removal of this "good and faithful servant" of Christ, admonishes us of the uncertainty of life, and of our entire dependence on Divine Grace to enable us to be "steadfast, unmovable, and always abounding in the work of the Lord," the more especially as we have now to complete the erection of a Church edifice for a feeble Parish, a movement so long identified with the zeal and labor of our late beloved Rector.

Resolved, That we tender to his affectionate family our heartfelt sympathy under this afflicting dispensation of Divine Providence, in the loss of an affectionate son and brother, and that our clerk be requested to furnish them with a copy of these proceedings.

Resolved, That the foregoing Preamble and resolutions be entered upon the Journal of this Vestry, and that a copy be forwarded to the editor of the "Churchman" for insertion.

Attest, THOS W. GROSER,
Clerk Vestry pro. tem.

On Friday morning, March 7th, after a short but severe illness, of inflammation of the lungs, Joseph Bellamy, eldest son of Samuel Newby, aged 24 years.

Died, at the residence of her daughter, Mrs. A. Tredwell, in Great Neck, North Hempstead. L.I., on Saturday, Feb. 22d, Mrs. Mary Thorne, in the 100th year of her age.

Truly "a Mother in Israel!" Living her long quiet life within a circuit of a few miles, a loyal and devoted Church-woman, she has at last, in God's appointed time, been called to her rest, the last of her generation. A communicant for three-quarters of a century, it was but a few years ago that she was carried in her chair, at her own earnest wish, to receive the holy Sacrament. Living in a blessed ignorance of the strifes which so disturb the Church's peace, she gave her offerings, (now even within a few years the work of her own hands,) to her own Church, and her affection to her Rector and her Bishop. During her last illness, in the intervals of consciousness which she enjoyed, the words of prayer, and the hymns of her childhood, were on her lips, and her departing words were those of aged Simeon, "Lord, now lettest thou thy servant depart in peace," when without a struggle, she fell asleep.

Feb. 26th, JOHN WHEELER son of the Rev. C. D. Jackson, Rector of St. Peter's Church, West Chester, aged eight years and eight months.

It may be told of this dear child for the comfort and encouragement of all who are called upon as parents, spouses, or pastors to train the lambs of Christ's flock, according to the obligations of the baptismal covenant,—how in the daily beauty of his life, and the blessedness of his early death, there were realized the precious "promises of God made to them in that Sacrament."

This dear child did indeed seem from the first to be marked out as one to be early called. To natural endowments that made him very pleasing to those who knew nothing of the perpetual charm which grace had given to his more secret life, there was added a frank and generous manner, a warm confiding love, and a sweet smile and kind word, which he had for every one. These winning traits had made him a favorite with all who knew him, and especially beloved by the *children* of the parish. Unlike many other children, whose attention has to be *solicited* to religious instruction, he did, from the very first, *seek* for it and drink it in when offered, as if his soul were athirst for God. Not only at church and at home, but at school, as his beloved teacher now delights to tell, his attention would at once be rivetted, and every feature expressive of emotion, when any religious truth or duty was enforced, which his little mind could comprehend. And such was his *conscientiousness*, that the sure connection of any fault or evil temper was to show him that it was *displeasing to God*. And his *sense of sinfulness* was such, that often, weeping, he would ask his parents' prayers to be joined to his own, for forgiveness. Several instances of peculiar distress are remembered, where the dear child sought and found peace, weeping and praying at his father's knees.

Such was the life of this dear boy, which was passed in perfect health until within four days of his death. But in those four days he seemed to live as many years. For in the nights and days of sorrow and of joy, there was revealed more of the life that was hid with Christ in God, than seemed possible to be gathered into such short space. It cannot all be told, nor need it be. It is enough to say that though he suffered much pain, and had occasional delirium, it was borne with a christian fortitude, worthy of a soldier of Christ. Seeing that his sufferings gave pain to his dear mother, he endeavored to conceal it from her notice, always assuring her that he was better and would soon be well.

He had asked his father for a prayer to say in his paroxysms of pain, and frequently afterward was heard to murmur it to himself. "Lord have mercy on me, and ease my pain," and although he was not supposed to be dangerously ill, yet did he ask for examples of prayer under suffering, to be read to him from little books, frequently repeating his little prayers, catechism, and hymns. And at the last, when the frost of death had gathered upon his little features, he repeated in deliberate, but broken accents the Creed, the Lord's prayer, the collect for the last Sunday; and then, having himself asked the question, "What desirest thou of God in this prayer?" (the Lord's prayer,) he deliberately gave the required answer, "*And therefore I say Amen, so be it.*" His last articulate words were the little prayer with which he always closed his evening devotions.

Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take.

And so, peacefully, as to a night's repose, did he go to his sleep in Christ!

Thus has passed from earth a child that many loved, to Him that called him, saying, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." The joy and comfort of his parents is, that they had so sweet a sacrifice to offer up to Christ. And they can say in the beautiful language of one of our hymns,

"In God my strength howe'er distrest,
I yet will hope and calmly rest,
Nay, *triumph* in his love.
My soul above the wreck shall rise,
Its better joys are in the skies,
There God is all in all."

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 59 Bond Street, on Thursday evening next, the 20th instant, at 7½ o'clock.

F. W. WELCHMAN, Rec. Sec.

ST. PETER'S CHURCH,
Twentieth Street.

This Church will be opened for Divine Service, on Sunday evening, (to-morrow) at 7½ o'clock.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

To-morrow evening at 7½ o'clock, the Lecture will be delivered by the Rev. Ralph Hoyt. Others of the city clergy are expected to favor us from time to time, in lecturing according to the plan proposed. Seats Free.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Mar. 6, the following contributions, viz.:

Family mite box, NY, 2; Clarksville, Geo, Grace, 10; Oxford, Pa, Trinity, 6 10; Phila, Pa, St Judes, 23 54; Middletown, Del, St Anns, 2 83; Charleston, SC, St Philips, Chi, 2, Gr 5, Af 24—31; Charleston, SC, ed Mary Bowman, Af, 20; Charleston, SC, Mo Miss Soc, 2 87; James Island, SC, St James, 10; Arken, SC, St Thaddeus, 7 65; Clarendon, S C, St Marks, 4 50; Spartanburg, SC, Bradford Springs, W Burrows, 25; Charleston, SC, St Pauls, 26 61; Clarendon, S C, St Marks, addl, 52 50; Martensburg, SC, Trinity, 20; Phila, Pa, Gloria Dei Ch, 20; Cincinatti, O, Christ, 88 18; Gambier, O, D & Mrs Pattison, 2; Munroe, Ct, St Peters, 5; Grace, Jamaica, LI, 15; Grace, Hamden, Ct, half 30; Christ, Alexandria, Va, 60 15; St Peters, Baltimore, 155 27; total, 650 50.

P. P. IRVING,
March 10, 1851. 2 Park Place.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since March 4, viz.:

Home Missions, V, Columbus, Ga, 20; St Johns, Delhi, NY, 7; a member of Christ Ch, Cincinnati, G, 3; Dr & Mrs Patterson, Gambier, O, 2; J D Wolfe, Esq, 200; St Johns, Elizabethtown, NJ, 7 16; St Pauls, St Louis, Ma, 7 50; St Johns, St Louis, 2d cont'n, 5 50; Christ, Alexandria, Va, 40; Ch of St John the Baptist, NY, 10; St Peters, Spottswood, NJ, 5; Ch at Weston, Ct, 4; Grace, Hamden, Ct, 30. Total, 341 15.

THOMAS N. STANFORD, Treas.,
New York, March 11, 1851. 137 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 4th March, the following contributions, viz:

From St Pauls, Troy, Rev R B Van Kleeck, (special for missionary at St Johns ch, Cohoes) 75; Trinity, NY, Rev Dr Higbee, 43 60; St Anns, Amsterdam, Rev T L Franklin 2; St Pauls, Pleasant Valley, Rev S Davis, 1; Calvary, NY, Rev Dr Hawks, 160 60, (and in addition, by a member of same Ch, specially for Missionary at Gilbertsville, 75). Total, 282 20.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
March 11, 1851. 55 Water street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4th inst.

Ch of Epiphany, Rev L Jones, 10 20; Clinton Mission, Rev Sheldon Davis, 2; J Graff, ann, 2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, March 12, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 4th inst.

St Peters, Peekskill, Rev G S Gordon, 5 12; Ch of Epiphany, Rev L Jones, 5 10; Mrs F Rhoads, 1; John Graff, 1; subscribers, 2.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 12, 1851. 20 John street.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 11th Feb. last.

H Rummel, ann, 2; coll at St Thomas ch, NY, 71 2; A Friend to the cause, 50; A Friend to the Seamen, 40; coll at St Pauls ch, NY, Sunday evening, Feb 23, 85; ditto at the Ch of our Saviour, in boxes for books, 12 56, for the Mission, 7 42—19 98; Miss E R Wiswall, ann, '49 $ '50, 4; J R Maurice, ann, '50, 2. Total, 274.

E. M. DUNCAN, Treasurer,
New York, Feb. 11, 1851. 114 Wall-st.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a lady of St Marks ch, $10 and a bundle of clothing.

To the friends who have strengthened his hands in the field of labor assigned him, he would renew the expression of his devout gratitude. Their kindness and assiduity have alleviated the sufferings of the afflicted, and opened a door of hope to many on the borders of despair. May we not firmly trust that their prayers and their alms have gone up for a memorial before God? Yet much remains to be done. Though the winter has been comparatively mild, and no alarming epidemic has extended its ravages, not a few have had large experience of the pressure of want and affliction. The loved parental form has been laid low by disease, with no couch on which to recline, and no means by which the common necessities of life could be procured. The last few weeks have presented before your missionary some of the most painful cases of entire destitution, in the sick room, and where the messenger of death had recently been, on which his eyes ever rested. He has expended in affording relief whatever has been entrusted to him for this purpose; and, once more, in behalf of these children of sorrow, looks to the benevolent with cheering confidence for the continuance of that aid, which he has never sought in vain.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.

March 11, 1851.

FREE CHURCH OF THE GOOD SHEPHERD.

The Subscriber gratefully acknowledges the receipt of $2 for the poor; 2 from T P C, by Messrs Stanford & Swords.

R. HOYT.

WANTED.—Board in a Church family in Brooklyn, by two young men. Good reference given and required. Address J. H., this office, stating terms and all particulars. Mar 15 3t$

MUSIC TEACHER.

WANTED, a Lady to reside in a Family near this City, as teacher of Music, French and Drawing. Address box 826, Post office.

March, 15. 3t$

WANTED—For an honest and worthy man, a communicant of the Church, a situation as private porter. He can bring with him a hand cart. This or any other honest employment, would be gladly accepted. Address P. P., at the Churchman office.

March 15. 2t

LITTELL'S LIVING AGE, No. 357, 12½ cents.

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8. Remains of Arthur Henry Hallam, *North British Review.*
9. Samuel Lover, *Dublin University Magazine.*

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March 15. 6t

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.

MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

FESTIVALS AND FASTS.

STANFORD & SWORDS Have lately published a new edition of the Companion for the Festivals and Fasts of the Church, by the late Bishop Hobart. 12mo, cloth, 75cts.

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STANFORD & SWORDS,
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PEW in St. John's Chapel, No. 88, in the middle Aisle, for sale or to let. Enquire of Stanford & Swords, 137 Broadway.

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March 15. 3t

STANFORD & SWORDS Just Published, "Hoffman on Church Law." A Treatise on the Law of the Protestant Episcopal Church in the United States, by Murray Hoffman, Esq., in one large volume 8vo, price $2.

"This important work has been before the public a sufficient time to allow of pretty general criticism. So far as is known, there has not been in any quarter, a single objection to it. On the contrary, the approbation has been so general and so ample as to justify our placing the work upon the list of Standard writings. It is a volume of much importance to the clergy; and to the great body of the laity, it is even more so. It should be found in every library."—*True Catholic.*

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Hook, W F, Ecclesiastical Biography. Lav. to Pec. vol 7, thick 12mo.
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READINGS FOR EVERY DAY IN LENT.

D. APPLETON & CO. publish this week "Readings for Every Day in Lent," compiled from the writings of Bishop Jeremy Taylor, by the author of Amy Herbert, Gertrude, Child's First History of Rome, &c., 16mo, cloth, 75cts.

PREFACE.

The following pages have been compiled principally for the use of those young persons who are not likely to be well acquainted with the voluminous works of Bishop Taylor.

The subjects selected have been such as seemed likely to lead from Repentance and Self-examination, to growth in Grace and Christian Perfection; the Sunday meditations being of a different kind, and connected with events in the Life of our Blessed Lord. Very little has been taken either from the "Golden Grove" or the "Holy Living and Dying; those works being generally well known.

The endeavor to concentrate our thoughts upon some definite subject can scarcely, at any time, be made without profit; and it is humbly trusted that those, who may strive with prayer and earnest purpose of heart, to fix in their mind the ideas suggested for each day during the coming season of Lent, will find themselves at the closing of it, better enabled to live according to the measures of that "Faith which is a certain image of Eternity, which beholds Heaven at present, and sees how blessed a thing it is to die in God's favor, and to be chimed to our grave with the music of a good conscience."*

* Bp. Taylor's Sermon on the Flesh and the Spirit.

Poetry.

Ember Week.

BY REV. HENRY O'NEILE.

Spirit Divine! from Whom
All heavenly gifts do come,
Thy suppliant Church now lowly turns to Thee,
Her chosen servants bless
Fountain of Holiness!
With wisdom, light, and inward purity.

Give them discerning grace
To fill Thy sacred place,
With priests and pastors for the Saviour meet,
Who scorn each selfish end--
Willing themselves to spend--
And seek His scattered flock with patient feet.*

Spirit of Fire! impart
Zeal to the waiting heart,
And clothe the glowing tongue with words divine--
Like to gold fine and tried
Moulded and purified,
Do Thou from earthly dross their thoughts refine.

Spirit of Love! control
The motions of each soul,
And on this hour Thy dove-like influence shed!
So may their fervor be
Temper'd by charity,
And with the Truth, peace and good-will be spread.

Spirit of comfort! pour
Thy healing unction o'er
The troubled Church--and all her discord still!
For one harmonious end,
Her varied powers blend,
And with Thyself--her peaceful precincts fill.

Ch. of Eng. Mag.

* See Exhortation in the Service for the Ordering of Priests.

Selected Matter.

From a Sermon

On the good and evil tongue (Eph. iv. 29) By JEREMY TAYLOR.

He that had an ill memory, did wisely comfort himself by reckoning the advantages he had by his forgetfulness. For by this means he was hugely secured against malice and ambition, for his anger went off with the short notice and observation of the injury; and he saw himself unfit for the businesses of other men, or to make records in his head, and undertake to conduct the intrigues of affairs of a multitude, who was apt to forget the little accounts of his own seldom reading. He also remembered this, that his pleasures in reading books were more frequent, while he remembered but little of yesterday's study, and tomorrow the book is new, and with its novelties gives him fresh entertainment, while the retaining brain lays the book aside, and is full already. Every book is new to an ill memory, and one long book is a library, and its parts return fresh as the morning, which becomes a new day, though by the revolution of the same sun. Besides these it brought him to tell truth for fear of shame, and in mere necessity made his speech little, and his discoursings short; because the web drawn from his brain was soon spun out, and his fountain grew quickly dry, and left running through forgetfulness. He that is not eloquent and fair-spoken, hath some of these comforts to plead in excuse of his ill fortune or defective nature. For if he can but hold his peace, he shall be sure not to be troublesome to his company, nor marked for lying, nor become tedious with multiplicity of idle talk; he shall be presumed wise, and oftentimes is so; he shall not feel the wounds of contention, nor be put to excuse an ill-taken saying, nor sigh for the folly of an irrecoverable word; if his fault be that he hath not spoken, that can at any time be mended, but if he sinned in speaking, it cannot be unspoken again. Thus he escapes the dishonor of not being believed, and the trouble of being suspected; he shall never fear the sentence of judges, nor the decrees of courts, high reproaches, or the angry words of the proud, the contradiction of the disputing man, or the thirst of talkers. By these, and many other advantages, he that holds his peace, and he that cannot speak, may please themselves; and he may at least have the rewards and effects of solitariness, if he misses some of the pleasures of society. But by the use of the tongue, God hath distinguished us from beasts, and by the well or ill-using it, we are distinguished from one another; and therefore, though silence be innocent as death, harmless as a rose's breath to a distant passenger, yet it is rather the state of death than life; and therefore, when the Egyptians sacrificed to Harpocrates, their god of silence, in the midst of their rites, they cried out, "the tongue of an angel," good or bad, that is as it happens; silence was to them a god, but the tongue is greater; it is the band of human intercourse, and makes men apt to unite in societies and republics: and I remember what one of the ancients said, that we are better in the company of a known dog, than of a man whose speech is not known, "*ut externus alieno non sit hominis vice;*" a stranger to a stranger in his language, is not as a man to a man; for by voices and homilies, by questions and answers, by narratives and invectives, by counsel and reproof, by praises and hymns, by prayers and glorifications, we serve God's glory and the necessities of men; and by the tongue our tables are made to differ from mangers, our cities from deserts, our Churches from herds of beasts and flocks of sheep. "Faith comes by hearing, and hearing by the word of God," spoken by the tongues of men and angels: and the blessed spirits in heaven cease not from saying night and day their Τρισάγιον, "their song of glory," to him that sitteth on the throne, and to the Lamb, for ever and ever; and then our employment shall be glorious as our state, when our tongues shall to eternal eyes sing hallelujahs to their Maker and Redeemer; and therefore, since nature hath taught us to speak, and God requires it, and our thankfulness obliges us, and our necessities engage us, and charity sometimes calls for it, and innocence is to be defended, and we are to speak in the cause of the oppressed, and open our mouths in the cause of God, and it is always a seasonable prayer, that God would open our lips, that our mouth may do the work of heaven, and declare his praises, and show forth his glory; it concerns us to take care that nature be changed into grace, necessity into choice, that, while we speak the greatness of God, and minister to the needs of our neighbor, and do the work of life and religion, of society and prudence, we may be fitted to bear a part in the songs of angels, when they shall rejoice at the feasts of the marriage-supper of the Lamb. But the tongue is a fountain both of bitter waters and of pleasant; it sends forth blessing and cursing; it praises God, and rails at men; it is sometimes set on fire, and then it puts whole cities in combustion; it is unruly, and no more to be restrained than the breath of a tempest; it is volatile and fugitive: reason should go before it, and when it does not, repentance comes after it; it was intended for an organ of the Divine praises, but the devil often plays upon it, and then it sounds like the screech-owl, or the groans of death; sorrow and shame, folly and repentance, are the notes and formidable accents of that discord. We all are naturally λογόφιλοι "lovers of speech," more or less; and God reproves it not, provided that we be also φιλόλογοι, "wise and material, useful and prudent, in our discourses." For since speech is for conversation, let it be also charitable and profitable, let it be without sin, but not without profit and grace to the hearers, and then it is as God would have it; and this is the precept of the text, first telling us what we should avoid, and then telling us what we should pursue; what our discourse ought not to be, and secondly, what it ought to be.

It is certain great knowledge; if it be without vanity, is the most severe bridle of the tongue. For so have I heard that all the noises of the pool, the croaking of frogs and toads, is hushed and appeased upon the instant of bringing upon them the light of a candle or torch.--J. TAYLOR.

From the Quarterly Review.

Socrates.

He no longer stands amongst us. Yet we can fancy what would result were he now to visit us --were he once more to appear with that Silenic physiognomy, with that eccentric manner, with that indomitable resolution, with that captivating voice, with that homely humor, with that solemn earnestness, with that siege of questions--among the crowded parties of our metropolis, under the groves and cloisters of our universities, in the midst of our political, our ecclesiastical, our religious meetings, on the floor of our legislative assemblies, at the foot of the pulpits of our well-filled Churches. How often, in a conversation, in a book, in a debate, in a speech, in a sermon, have we longed for the doors to open, and for the Son of Sophroniscus to enter--how often, in the tempest of pamphlets, in the heat of angry accusations, in the discourses that have darkened counsel by words without knowledge, during the theological controversies of the past year, have we been tempted to exclaim, 'O for one hour of Socrates!' O for one hour of that voice which should by its searching cross-examination make men see what they knew, and what they did not know--what they meant, and what they only thought they meant--what they believed in truth, and what they only believed in name--wherein they agreed, and wherein they differed. Differences, doubtless, would still remain, but they would be the differences of serious and thinking men, not the watchwords of angry disputants. The voice of the great Cross-examiner himself is indeed silent, but there is a voice in each man's heart and conscience which, if we will, Socrates has taught us to use brightly. That voice, more sacred than the divine monitor of Socrates himself, can still make itself heard; that voice still enjoins us to give to ourselves a reason for the hope that is in us--'both hearing and asking questions.' It tells us that with all those imaginary troubles wherewith we vex ourselves without inquiry, 'it shall be like as a dream when one awaketh, so shall their image be made to vanish out of the city.' It tells us also that for that fancied repose, which self-inquiry disturbs, we shall be more than compensated by the real repose which it gives instead. 'A wise questioning,' is indeed 'the half of knowledge.' 'A life without cross-examination, is no life at all.'

A Christian Rebuke to "Evil Speaking of Dignities."

Some time since we had occasion to give a specimen of reviling by the Rev. J. Hatchard, of Plymouth, England, when speaking of the Bishop of Exeter. It appears he is actually a Priest of the Church of England, and we find in the *Cornwall Gazette* the following fine exhibition of christian love and duty on the part of several of his brethren. We trust he will sin no more in this way.

We have been requested to publish the following Letter and Address:--

Falmouth, Dec. 31st, 1850.

REVD. SIR, Under any certainty that your speech at the recent meeting in Exeter, has been correctly reported in *Woolmer's Gazette* of the 21st of this month, several of the clergy of this neighborhood feel, with myself, it would be proper for us to express publicly to the Bishop, our disapproval of such language from the lips of a clergyman of his diocese.

We are, however, reluctant to believe, until that report be confirmed, that there can be one amongst us who, after 35 years' service at the altars of the church, has been so forgetful of one of the first principles of her discipline, as to indulge in indecorous personalities against his Bishop, and so regardless of the duties of his office, as to endeavor to excite the public mind with suspicion and hatred against him who is *set over us in the Lord.*

The words to which I am requested chiefly to call your attention are these:--"Gentlemen, I hate a Bull from the Vatican at Rome, and I hate still more Bulls from the Italian Villa at Torquay.

The clergy of this portion of the diocese are anxious to hear that language so contrary to two of your ordination vows, and sentiments so inconsistent with every feeling, whether of gentleman-like courtesy of due submission to episcopal authority, or of christian love and concord, have either been wrongly reported by the journalist, or if, unfortunately, correctly, that you have been betrayed by the rash impetuosity of the moment into expressions which, upon calmer consideration, your own heart will be most eager to repudiate.

With the earnest hope that this, at least, may be a just interpretation of your conduct, the clergy have determined to delay their proceedings until the commencement of next week.

Permit me to subscribe myself, Rev. Sir,
Yours faithfully,
(Signed) WM. JNO. COOPE,
Rector of Falmouth.

To the Rev. J Hatchard, Vicar of St Andrew's Plymouth.

To the Right Reverend, Henry, Lord Bishop of Exeter.

MY LORD,--We, the undersigned clergy of your Lordship's Diocese of Exeter, and of the Archdeaconry of Cornwall, have viewed with pain and astonishment, in a report of a speech by the Rev. the Incumbent of St. Andrew's, Plymouth, the following words:--"I hate a Bull from the Vatican at Rome, but I hate still more bulls from the Italian Villa at Torquay"--which from the following--"and if the Right Rev. Prelate who presides over this Diocese, &c,"--can only refer to his Diocesan.

Deprecating at all times on the part of a Clergyman at any public meeting, so much intemperance, party, spirit and railing accusation as the whole speech of the Incumbent of St Andrew's unhappily exhibits, we feel called upon to express to your Lordship our sorrow that his Bishop should have been made, by any clergyman, the object of public and unmerited vituperation.

We deeply and unaffectedly regret that there should be found among your clergy--and he unable to offer the excuse of youth and inexperience, having already been thirty-five years in the ministry--one who in the virulence of personalities has transgressed not only the obligations of christian courtesy, but also the spirit, if not the letter of those vows, in which at his ordination he promised "to maintain and set forwards, as much as lies in him, quietness, peace, and love among all christian people," and also "reverently to obey his ordinary, following with a glad mind and will his godly admonitions, and submitting himself to his godly judgments."

Praying the Almighty Giver of all Christian graces to vouchsafe to our Rev. Brother repentance for a fault, into which, we trust, over-excitement has partly betrayed him; and to your Lordship His unspeakable comfort and consolation in this and all other trials to which your Lordship's zeal and energy as a Bishop of the Church in these times expose you, we have the honor to be, &c.

NAMES OF THE SUBSCRIBING CLERGY.

Wm. Jno. Coope, Rector of Falmouth.
Ed. Griffith, Vicar of Manaccan and Rural Dean.
J. Baly, Curate of Falmouth.
Wm. Rogers, Rector of Mawnan.
F. H. Scrivener, Incumbent of Fenwerris.
Francis H. A. Wright, Vicar of St. Stithian and Perranarworthal.
Wm. Wood, Curate of Stithians.
Ed. Hoblyn, Vicar of Mylor and Mabe.
Sam. E. Walker, Rector of St. Columb.
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M. N. Peters, Vicar of Madron.
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Thomas Glynn Grylls, Curate of St. Paul's, Penzance.
G. M. D. Irvine, Curate of Sancreed.
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V. K. Vade, Curate of Madron.
Henry Penneck, M. A., Clerk.
Wm. Houghton, Curate of Sennen, and St. Levan.
Wm. Broadly, Incumbent of Carmenellis.
B. B. Newenham, Curate of Mevagissey.

Deputation to the Archbishop of Canterbury.

A deputation, consisting of Admiral Vernon Harcourt, Mr. J. B. Ryder, Chairman of the Board of Guardians of St. Luke's, Chelsea, and Mr. Thomas A. Young, yesterday waited, by appointment, upon his Grace, the Archbishop of Canterbury, at Lambeth Palace, to present an Address of the Protestant Laity of St. Luke's, Chelsea, which had been unanimously adopted at a very numerous and highly respectable public meeting, held at the Commercial-rooms, Kings-road, and which had received 1000 signatures.

His Grace received the deputation in the most kind and affable manner; and, in reply, said he thanked the subscribers to the Address for their kind expression of feeling towards himself personally, and he hoped he should not be deemed undeserving of their kind opinion, if he were not enabled, owing to the difficulties by which the question was surrounded, to fully carry out the desires of the subscribers. It was with much pleasure that he received such an Address from so great and important a parish as St. Luke's, Chelsea, but probably the deputation was not aware of the great difficulty it was for them in power to settle the matters now agitating the Church, owing to the present uncertain state of the ecclesiastical law. He agreed with the Address that the Popish preachers therein complained of, did exist in the Church, and he deeply regretted that any encouragement thereto should have proceeded from amongst any of the Bishops. He would use all his influence to repress these innovations, and he believed his brethren would do the same. It was gratifying to find that the heart of the public was with them, which would very much encourage and assist them in their efforts to check these objectionable practices. In consequence, however, of the state of the law, great difficulty was experienced in bringing the business before the Courts, lest they (the heads of the Church) should be foiled in their attempts to remedy the evil complained of.

In reference to an observation made by Rear Admiral V. Harcourt, that the subscribers to the address particularly feared the evil of the dissemination of false doctrines, he (the Archbishop admitted that it was the great evil, but that the doctrine and practice were intimately connected. With respect to erroneous doctrines, so great was the difficulty of suppressing them, that though they had existed in the Church, only one case had occurred within the last fifty years where a person had been condemned on account of erroneous preaching, and he was a Socinian.

To a further observation by Admiral Harcourt that the Bishops had power to repress the evil, by not admitting into the Church those known to hold views contrary to its articles and discipline; and though they, (the Bishops) might not have power over incumbents, yet that they had considerable control over Curates, by the exercise of which much of the mischief now complained of might be prevented

His Grace said, that in this respect the Bishops had power, and might, in the exercise of proper discretion use it. His Grace, in conclusion, again thanked them for the address, and with reference to the abuses to which it relates, remarked, that "that out of evil sometimes comes good;" which he trusted might be the case in the present instance. The deputation then retired, much pleased with their interview.--*Morning Herald.*

THE BRITISH PERIODICALS
AND THE
FARMER'S GUIDE.

LEONARD SCOTT & CO., No. 54 Gold st. New-York, continue to publish the four leading Quarterly Reviews and Blackwood's Magazine; in addition to which they have recently commenced the publication of a valuable work, called the

"*Farmer's Guide to Scientific and Practical Agriculture,*"

By Henry Stevens, F. R. S., of Edinburgh, author of the "*Book of the Farm,*" &c., &c; assisted by John P. Norton, M. A., New Haven, Professor of Scientific Agriculture in Yale College, &c., &c

This highly valuable work will comprise two large royal octavo volumes, containing over 1400 pages, with 18 or 20 splendid steel engravings, and more than 600 engravings on wood, in the highest style of the art, illustrating almost every implement of husbandry now in use by the best farmers, the best modes of ploughing, planting, haying, harvesting, &c., the various domestic animals in their highest perfection; in short, the *pictorial* feature of the book is unique, and will render it of incalculable value to the student of agriculture.

The work is being published in Semi-monthly Numbers, of 64 pages each, exclusive of the steel engravings, and is sold at 25 cents each, or $5 for the entire work in number, of which there will be at least twenty-two.

The British Periodicals Re-published are as follows, viz;

THE LONDON QUARTERLY REVIEW, (Conservative.)
THE EDINBURGH REVIEW, (Whig.)
THE NORTH BRITISH REVIEW, (Free-Church.)
THE WESTMINSTER REVIEW, (Liberal.)
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BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

Although these works are distinguished by the political Shades above indicated, yet but a small portion of their contents is devoted to political subjects. It is their *literary* character which gives them their chief value, and in that they stand confessedly above all other journals of their class. *Blackwood*, still under the masterly guidance of *Christopher North*, maintains its ancient celebrity, and is, at this time, unusually attractive, from the serial works of Bulwer and other literary notables, written for that Magazine, and first appearing in its columns both in Great Britain and in the United States. Such works as "The Caxtons" and "My Novel, (both by Bulwer,) "My Peninsular Medal," "The Green Hand," and other serials of which numerous rival editions are issued by the leading publishers in this country, have to be reprinted by those publishers from the pages of Blackwood, *after it has been issued by Messrs. Scott & Co.*, so that subscribers to the Reprint of that Magazine may always depend upon having the *earliest* reading of these fascinating tales.

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MISS SEWELL'S NEW WORK.

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* Bp. Taylor's Sermon on the Flesh and the Spirit.

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A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Troy, Jan. 1, 1851.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N J.
November 11.

CLERICAL SPENCERS.--These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850--tf No. 120 Bleecker, cor. Wooster st.

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16--tf

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1,	"	6 00
" " 2,	"	6 00
" " 3,	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each		6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity		30 00
The Church Catechism Simplified by Question and Answer		3 00
Scripture Reading Lessons, Part I.		5 00
Do. do. " II.		6 00
Do. do. " III.		5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES AND ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

THE REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

THE COMBATANTS.--An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.--By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.--By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.--By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

THE SHADOW OF THE CROSS.--An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

THE DISTANT HILLS.--An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

THE DARK RIVER.--An Allegory. By the Rev. Edward A. Monro, With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

THE EARLY CALLED.--A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.--In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.--By Rev. W. H Lee. Muslin, 25 cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

Nov. 30, 1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Agent for S. Gengembre & W. Anderson

Feb. 15--3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9--tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight. Elizur Ward.
Richard Sill. George Draper.
Isaac Foyer. Francis Bourne.
Charles P. Burdett. Joseph M. Browning.
Isaac F. Cox. Walter T. Welchman.
John Wight. Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.--*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2--*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3--*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.--*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.--"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,--tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847--"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.--Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.--Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.--Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE COLLEGE OF ST. JAMES,
Washington Co., Maryland.

THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev. John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md.

Jan 18--8t

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Chorises and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,--tf

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Further information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
	$311,399 56	
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69-124,416 44	186,973 12
Nett accumulated fund,		$1,082 618 09

ASSETS

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

'Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'--

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850--tf

DOMESTIC SERVANTS.--"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

SIXTH ANNUAL REPORT
OF THE
NEW YORK LIFE INSURANCE COMPANY,
Made in Accordance with the Provisions of the Charter, as Amended.

During the year 1850, 1755 Policies have been issued. The premiums during the same period, and the undivided Reserved Fund of January 1, 1850, amount to $341,073 98

DISBURSEMENTS.

Amount paid for salaries, fees to physicians, clerk hire, &c.	$10,204 72	
Advertising, office rent, furniture, printing, books, stationery, interest on guarantee capital, &c.	5,609 38	
Amount paid to agents for commissions, State taxes, postages, medical examinations, exchange, &c.&c.	19,817 07	
Amount paid for losses by death, less discounts for payment in advance,	76,185 62	
		111,816 79
Nett balance of premiums to 1st January,		$229,257 19

ASSETS.

Invested in United States and New York State Stocks, in accordance with the charter,	$172,830 98
Cash on hand,	36,270 06
Bonds and Mortgages	23,550 00
Notes received for forty per cent. on life policies	114,020 30
Premiums on policies in the hands of agents,	8,083 90
Total amount of accumulated capital,	$354,751 24

The Board of Trustees have resolved to pay an interest of six per cent. for the past year, on the amount of previous dividends, payable in cash, on and after the first Monday of March next.

They have likewise declared a Dividend of fifty per cent. for the past year, ending 1st of January, 1851, to be credited on the books of the Company to such parties as may be entitled thereto. Certificates will be issued to those who have paid the whole of their Premium in casa.

The Guarantee Capital, amounting to $30,910, included in the last Annual Statement, has, during the year, been cancelled and surrendered by a resolution of the Board of Trustees, in accordance with the Charter.

Amount of accumulated capital,		$354,755 24
Amount appropriated as a reserved fund,	$141,256 06	
Amount of dividends to credit of dealers for 1846, '47, '48, '49, and '50,	117,113 00	
Amount of dividends for 1851,	85,868 00	
Amount of interest for 1851, on previous dividends,	7,026 78	
Balance of dividend interest previously declared,	3,491 40	
		$354,755 24

Whole number of Policies issued	to 1st Jan., 1850,	4,767
Do. do.	for the year 1850,	1,755
Do. do.	to 1st Jan., 1851,	6,522

TRUSTEES.

Morris Franklin, John S. Bussing,
O. Bushnell, Spencer S. Benedict,
David A. Bokee, J. M. Wardwell,
Alfred Freeman, M.D., Cyrus Curtiss,
John M. Nixon, Henry S. Seaman,
Henry A. Nelson, Daniel S. Miller,
Samuel C. Paxson, Isaac C. Gendall,
Jonathan K. Herrick, John C. Beach,
William Coxe Dusenberry, Pliny Freeman,
Robert G. Fairfield. William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
March 1--4t

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions--large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.--This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st of September, and closes the last of June.

Terms--$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President General College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1--tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

--TERMS--

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.